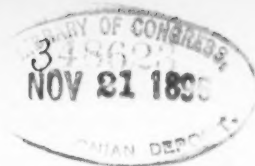


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Boston Thursday 19 November 1896



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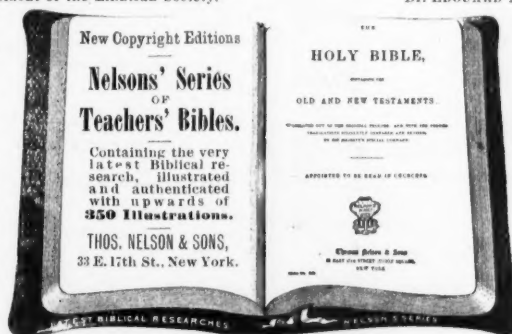
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Last season's price, \$14.00;	12.00
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WHITE BLANKETS.—Both all-wool and cotton-and-wool, with handsome border colorings, for single beds, 60 x 80 inches, weight 4 to 4½ pounds:

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present price	
Last season's price, \$2.25;	1.85
present price	
Last season's price, \$2.50;	2.00
present price	
Last season's price, \$3.00;	2.50
present price	
Last season's price, \$3.50;	3.00
present price	
Last season's price, \$4.00;	3.25
present price	
Last season's price, \$4.50;	4.00
present price	
Last season's price, \$6.00;	5.00
present price	
Last season's price, \$8.00;	7.00
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SCARLET BLANKETS.—Strictly pure all-wool, cochineal dyes, all the various sizes for single and double beds:

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present price	
Last season's price, \$4.50;	4.00
present price	
Last season's price, \$5.00;	4.50
present price	
Last season's price, \$6.00;	5.00
present price	
Last season's price, \$8.50;	7.00
present price	
Last season's price, \$10.00;	8.50
present price	
Last season's price, \$12.00;	10.00
present price	
Last season's price, \$15.00;	12.00
present price	

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THE CONGREGATIONALIST

Volume LXXXI

Boston Thursday 19 November 1896

Number 47

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THIS year draws to its close with peculiar reasons for thanksgiving. The war cloud between England and America which rose at its beginning has completely vanished. The harvest has been bountiful and is of greater value than for several years. The months of uncertainty concerning the business future of the country have passed away. Confidence is returning. Factories are being opened. Furnaces are being kindled anew. The currents of trade are flowing again and with increasing volume. Multitudes who have grown disheartened in enforced idleness are at work again. Hope is awakening and courage is growing everywhere. Our President and the governors of our States call on all the people to render thanks publicly to God, to celebrate his goodness in their homes and to show kindness to their fellowmen in need. These very acts will tend to enhance the new era of prosperity on which our nation is entering. Can we in honor do less on the coming Thanksgiving Day than to make these words of the Psalmist our own?

What shall I render unto the Lord
For all his benefits toward me?
I will take the cup of salvation,
And call upon the name of the Lord.
I will pay my vows unto the Lord,
Yea, in the presence of all his people.

I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of the Lord.

The quality of Dr. Storrs's ministry in the Church of the Pilgrims, Brooklyn, was the theme of more than one discourse in that city and elsewhere last Sunday. Rev. Dr. Reuben Thomas of Brookline, preaching in the edifice where Dr. Storrs ministered before going to Brooklyn, explained his success in satisfying one congregation fifty years by showing that it was based on two essentials for any such tenure of office—high character and great and ever fresh intellectual power. Self-reverence, a quiet dignity and obedience to time-honored ideals inherited from his fathers also have had much to do with it. Dr. Storrs himself

seems to feel that perhaps he is of a type that is rare now and doomed to pass away, for in his Sunday's sermon, reviewing his life in the Brooklyn pastorate, he sighed for the old days of plainer living and higher thinking, when "regeneration," the greater word, had not given way to "culture" in the vocabulary of good men, and enthusiasm for divine truth and living was greater than it is now. Dr. Storrs says he has seen Brooklyn grow from a town of 60,000 to 1,200,000 inhabitants and the nation "securely dominant on this hemisphere, and having a voice that carries weight and authority among all the nations of the world."

On another page we print the resolutions adopted by the Bay Conference with reference to the Dubuque Association. The action of the latter body is, so far as we know, without precedent in our denominational history. It has voted to receive to its membership, and assumed thus to restore to good standing in the Congregational ministry, one who is under suspension by a sister organization of equal authority. The question of the guilt or innocence of Dr. Brown becomes, in this relation, of minor importance. It is a question concerning which we have scrupulously avoided expressing any opinion. No advance whatever towards answering it, so far as appears, has been made by the action of the Dubuque Association receiving him into membership without the credentials which its own constitution requires. But a grave injury has been done to the fellowship of the churches, which must be borne not only by those directly involved but, if it be not soon repaired, by the churches of Iowa and of the entire denomination. We know of no case where a council has been called to settle difficulties between conferences of churches. But whether or not a council would be proper as a last resort, we earnestly hope it will not be thought necessary to call one to advise these two bodies of churches how to settle the difficulty which has arisen between them. Both of them include men of experience in our denomination who are devoted to its best interests. Their calm judgment, we are confident, will lead them to bring about an agreement which will strengthen our polity and which all the churches will approve.

The Salvation Army idea has been adopted into the Episcopal Church in the United States. An "army" which has existed for a year or more has taken an important forward step by the appointment of a Church Army Commission, consisting of several Episcopal clergymen of New York and Philadelphia to supervise the organization. Instead of deacons, clergymen and bishops, it is to have captains, majors, generals and other officers. Instead of churches it is to have posts, companies, regiments and brigades. A House of Evangelists has been opened near the Grand Central Station in New York city for the training of officers, where "instrumental and vocal music will

be taught and practical rescue work," with "lectures in elocution, mannerisms and how to approach and win sinful persons." This movement has the approval of Bishop Potter and other leaders in the Episcopal Church. It is the first attempt in this country of a religious denomination to clothe its evangelistic work with military uniforms, titles and ideas. The experiment will be watched by many with sympathetic interest. If it shall prove that the army has valuable lessons to teach the churches, no doubt other denominations will follow this example in due time.

A few years ago the growth of the West in population was marvelous and the most common theme of orators. But the westward march of empire has come to a pause, if it has not retrograded. Since 1890 Massachusetts has gained nearly twelve per cent. in population and New Jersey nearly sixteen per cent. Iowa has gained seven and a half per cent. and Oregon about the same. Kansas has fewer inhabitants today than six years ago. These Western States planned for constant and increasing growth. They laid out cities, erected public buildings, organized colleges and churches to provide for the incoming millions. The millions have not come—the loss is great, the disappointment deep and pride as well as pockets suffer. The East has furnished a large part of the capital invested to take advantage of this growth which has not materialized—capital much of which has disappeared and more of which is yielding no return. It is not strange that each section should find a good deal of fault with the other, and propose experiments in legislation to get prosperity. But let us have patience. The natural resources of the West are as great today as ever. They will be developed more cautiously and wisely, but their worth will be realized. Capital will again flow into the West, its vast wealth will be utilized and prosperity will return. Let us not waste in fault-finding the strength needed to take advantage of new and better conditions.

THE CONGREGATIONALIST'S ARMENIAN ORPHANS' FUND.

The response to our plan, announced last week, for the relief of the Armenian orphans has been prompt and gratifying. Though less than a week has elapsed since our readers began to learn of the undertaking, \$500 have come to us from various sources. This sum has already been passed over to Treasurer Wiggin of the American Board and transferred by cable to Harpoot, which has been selected as the first center of distribution. Its use there will be intrusted to the capable force of missionaries headed by Dr. C. F. Gates, and in all probability before the majority of our readers see these words the beneficent work of gathering, housing, clothing and feeding the needy orphans in Harpoot and vicinity will have been entered upon. At least fifty

orphans will thus be entirely provided for during the trying winter months. Not a cent of the contribution is used in transmitting the funds. Could there be a more economical, swift and satisfactory method of bearing succor to the children of stricken Armenia? These children are the hope of Armenia, and relief furnished in the form which we have suggested means not only preservation of human life under decent conditions but the molding of character for all time.

This simple plan of aid has already received the heartiest indorsement in every quarter. The secretaries of the American Board and the Prudential Committee, prominent Armenian merchants in Boston and every one interested in and identified with the sufferers in Armenia have pronounced the movement one of the greatest timeliness and importance.

But this \$500 is only a beginning. We want to raise ten times that sum before Christmas, if possible before Thanksgiving. How much deeper satisfaction we shall take in the old New England festival if we have done something to evoke gratitude from sorrowing, suffering souls in far-off Turkey. Our celebration next week will be doubly sweet if while we are participating in it we can have the glad consciousness that we have done something toward relieving the awful woes of the Armenian people.

Our first appeal is to the individual, but we think it eminently appropriate, also, for churches, Sunday schools and individual classes, as well as Endeavor Societies, to have a part in this undertaking. If any one desires to learn of the precise method by which relief is administered we would call attention to Secretary Barton's article on page 760. Just what individual gifts will accomplish is shown herewith.

Ten dollars will provide home, clothing and food for one orphan for five months or until the trying winter is over.

Five dollars will house and clothe one orphan for a year.

Three dollars will house one orphan for a year.

One dollar will house, clothe and feed one orphan for two weeks.

The individual subscriptions are acknowledged on page 772, and represent what has been received up to and including this week Tuesday morning, the time of our going to press.

ARBITRATION ADOPTED.

The settlement of the Venezuela question is perhaps the most significant event of the year. When, last January, the people of the United States and England suddenly found themselves facing one another with a prospect of war, they felt a shock whose effects will long continue in both nations.

Few in either country knew anything about the boundary line concerning which they were told they might be called to fight. But the publication of President Cleveland's message and of the correspondence between the two governments flashed on the people the fact that their leaders were defying one another about unsettled claims to territory between Venezuela and Great Britain, and newspapers on both sides of the ocean declared war.

The vast financial losses which in this country immediately followed suggested to Americans what war would mean. The great problems of government pressing on England and her isolation from other European nations were not less suggestive there

of what war would mean. The people in both countries quickly lost sight of the cause which might bring war, but they fixed their minds on its consequences. Some of the great advantages which already appear from what threatened vast disaster we will mention.

No other event in this century has done so much to draw together in friendship these two nations of one blood, one language, one religion and one controlling purpose to serve the human race. They understand and respect each other today more than ever before. They feel that war between them would gain little for either nation in comparison with what it would destroy for both, and that it would be the severest blow that could be given to the advancement of the world's civilization. This feeling is even stronger in England than in the United States. The members of *The Congregationalist's* Pilgrimage last summer were made to realize this as they could not have done at home. The sense of brotherhood which found spontaneous expression wherever they went showed how profoundly the English nation was moved.

It is a great gain to the world that the popular estimate of the value of peace between these two leading nations should push aside the passion for war and at the same time should prize at its full value the honor of all parties concerned. It was the people who decided that the difficulty between their rulers should be settled in friendship, not by war. They had so great confidence in one another that they refused to fight. They said: "We are Christian nations. We can settle our difficulties on Christian principles." One of the experts employed by the Venezuela commission, while engaged in examining documents in Europe last summer, told the writer that no solution seemed possible which would satisfy both governments. Our President had demanded arbitration, with war as the only alternative. Lord Salisbury had positively refused arbitration on the terms demanded. Yet it was already certain that no other than a peaceful solution would be permitted by the people of either nation.

Again it was a great gain that the people and rulers saw that the questions at issue could not be decided by the popular voice. Knowledge of the conditions involved was necessary, knowledge which could be gained only through patient investigation by men trained for their work. Nations have fought terrible wars about questions concerning the merits of which neither knew enough to give an intelligent judgment. England and the United States will not hereafter fall into such wanton folly. Their example will have weight with other nations and measureless misery will be averted. The principle of arbitration has made a great advance this year.

The exact steps by which the settlement of the question will be reached do not yet appear to be decided. It is too soon to say how far this country has increased its responsibilities for other nations on this continent by its espousal of the cause of Venezuela and the interpretation which our Government has given of the Monroe Doctrine. But it is certain that substantial progress has been made toward unity among the nations. War has been shown to be more unreasonable than it had been before regarded. Popular passions have been made subservient to intelligent consideration of the grounds of difficulties between governments.

Peace on earth, good will to men, means more than it meant a year ago. God's hand may be seen changing what threatened to be a great calamity into a great blessing. For this we thank and praise him.

WHAT TO DO WITH THE SUNDAY SCHOOL.

That question becomes pressing as the New Year draws nigh. Something better can be done and ought to be done with the Sunday schools than is being done. The essential thing is to do what is practicable, and not to spend time and strength in finding fault because the impracticable has not been attempted.

The best thing will be done in each school where the persons in charge study the conditions of that school and plan to develop its resources rather than to imitate what some other schools are doing. Uniformity in this business has been carried too far. No one form of organization, no single method of teaching, no one system of lessons is best for all schools and all classes. The new Manhattan Church of New York city proposes to organize its Sunday school according to the most advanced principles of pedagogy. It will have the president of the Teachers' College for its superintendent. It will have separate classrooms, examinations and promotions and its own courses of lessons. We note the plan proposed with much satisfaction. If it is carried out, as it may be, this new church will make a distinct and valuable contribution to the work of giving to the people knowledge of the Bible and of Christian life. But not every church—not many churches—can find presidents of colleges for their Sunday school superintendents, nor money for such equipment as this plan requires, nor pupils likely to stay in one Sunday school till they are promoted, step by step, from the kindergarten to the normal class. This plan, if carried out, may offer valuable suggestions to many schools. It can be followed by only a few. Its chief excellence is that it aims to bring those who unite in it to understand the materials they have in hand and to make the most of them in their own way.

Many schools which would fail utterly in attempts to carry out the plan we have described may make to the general work of the Sunday school no less distinct and valuable contributions by studying their limitations and opportunities and by developing among themselves, according to their own carefully chosen plans, the study of the Bible and the reproduction of the life of Christ. And this can be done in the small country school with few trained teachers or none at all, and in the city mission with its unstable and constantly changing membership, as well as in schools which represent mainly educated and permanently established families. What is needed is men and women interested to study their own schools so faithfully as to find out what can be done with them and then to do it. No object affords better opportunity for sociological study than the Sunday school.

The new knowledge of the Bible gained during this last quarter of a century calls for new methods of studying it. The new discoveries concerning the human mind and its processes of growth call for greater variety in ways of imparting truth and influencing motives. These will be discovered by experiments, which alone can test

theories. Such experiments ought not to be undertaken without careful study of conditions. They ought not to be entered on merely because they have proved successful elsewhere. But superintendents and teachers ought not to be dissuaded from making experiments on the plea that they will thus show themselves disloyal to the idea of uniformity. Zeal and devotion in advancing Sunday school work, along paths already well worn, must be honored. The same kind of zeal and devotion in opening new paths for a new generation will not be unrewarded. What do you propose to do with your Sunday school in the year 1897?

REASONS FOR THANKSGIVING.

Sit down for an hour and think seriously what they are in your own case. It is surprising and not to our credit that we so often overlook many of them. The obligation of gratitude to God for general prosperity, health and comfort we do not quite forget, and we often thank him more or less earnestly for national mercies. But how careful are we to study in detail our personal reasons for thanking our Heavenly Father? How much trouble do we take to realize to ourselves what it would mean to us individually to have the prosperity of the church or the nation checked for a time?

We need to press closer and to go deeper in this matter. There is uncultivated soil in most of our hearts which is ready to bear rich and blessed fruit in thanksgiving if it be but turned up and sown. Moreover, our reasons for thankfulness are not wholly connected with the past. They also reach into the future. True gratitude to the divine Giver for his blessings not merely takes cognizance of the gifts and of what they have meant to us, but also begets cheerfulness, faith and energy with which to look forward and go on into the future.

Let it not be forgotten that there is ground for thanksgiving, too, in much of the adversity and sorrow which has befallen us. "It is good for me that I have been afflicted," said the Psalmist. "Before I was afflicted I went astray; but now I observe thy word." So many a one of us has said. If God has entered the heart through the door of grief, and we have learned that his presence there means grace and strength and peace, we make the Psalmist's words our own in all sincerity.

Let the annual Thanksgiving season this year find us all more intelligently appreciative than ever of God's goodness, however manifested, and more sincerely and humbly thankful. Surely this is ample reason in every case.

CURRENT HISTORY.

John Eliot's Memory Honored.

The city of Newton, Mass., during the past week has suitably commemorated the 250th anniversary of the beginning of John Eliot's apostolic mission to the Indians at Nonantum. Adults and children united to celebrate the event and honor the patron saint of the city. Hon. William Everett's oration, given in the Eliot Church, Wednesday evening, was one of his best, and deserves preservation in permanent form. He said of Eliot:

I regard Eliot as one of the most striking instances of the noblest type of the race. He was one of the few men who live in one age and are yet in advance of it. He was a man of his age. He took the profession then considered the most honorable, and performed his part with the purest sanctity and wisest

charity. Yet he was not so entirely of the spirit of the age that he would not have been considered in any age a type of a liberal man. Had he never preached to the Indians he would have been honored by his contemporaries. Eliot was one of those amazing men who, having paid in full their debt to their own age, enter into work of which their age has no conception. He minded no obstacle. What heart conceived, mind planned and hand executed. His work stands to this day as an example to those who would take up the same work.

Today the nation is just beginning to learn some of the first principles of right dealing with the Indians, principles that Mr. Everett says Eliot discovered long ago. It is an interesting pursuit to contrast Eliot's humble efforts and limited financial resources with the fact that the estimates for the Indian service for the fiscal year ending June 30, 1898, call for an appropriation by the nation of \$7,290,000, which is more by \$100,000 than was appropriated this year, the increase being due to the decision to abolish contract schools.

Christian Missions Assailed and Defended.

The way in which Dr. Cyrus Hamlin, metaphorically speaking, flays F. Hopkinson Smith in the *New York Tribune* of Nov. 12 is interesting to see, for there come times when righteous wrath justifies severe discipline, and this is the time of times. That Mr. Smith smarts under the lash is proved by his signed letter in the *Sunday New York Herald*, which certifies to his contumacy. If Mr. Smith has any friends left we advise them to use compulsion, if need be, in restricting his efforts hereafter to telling stories—in the form of novels—and to painting pictures, for his reputation as a student of life and a man of feeling and sympathy for his fellowmen has gone. This is not an opportune time to hurl stones at Christian missionaries. The testimony is all running the other way. Thus Mr. Edward Wistar, who went with the Red Cross expedition to the interior of Armenia and met forty of the missionaries of the American Board there, says of them: "They are very tactful, systematic and efficient in their signally varied tasks, and as adherents to apprehended duty they stand as examples in courage and fidelity worthy to be known and upheld. . . . Having already written and said elsewhere that the American missionaries in Central Turkey are teachers of the gospel of peace and of submission to the powers that be, I wish now to state in controversy of statements recently made to the contrary that they are not inciters of revolution or disquiet amongst the Armenians." Who knows most about the situation, Mr. Wistar who, at the risk of his life, penetrated to points in the interior where white men other than missionaries have not gone in forty years, or Mr. Smith, accepting favors from the sultan and never leaving Constantinople?

Turning to Japan, what do we find? The *Japan Mail*, which is far from evangelical, in a recent issue rebuked a Japanese journal for its misrepresentation of Christian missionaries, and closed its trenchant editorial thus:

When so many men in the foreign settlements vilipend the missionaries and speak of them as a species of hypocritical parasite, they forget, if, indeed, they ever knew, that among these much-abused folk are highly educated gentlemen and ladies living lives of unceasing labor and self-denial, lives as noble as are to be found in any page of history, and setting unobtrusive examples of heroism that should make their traducers tingle with shame.

Arbitration of the Venezuelan Dispute.

It is asserted semi-officially that already Secretary Olney and Sir Julian Pauncefote

have signed the protocol of a treaty between the United States and Great Britain, which will commit Venezuela as well as the signatory Powers to a settlement by arbitration of the dispute between Great Britain and Venezuela over the boundary between the latter nation and British Guiana. Probably not until the annual message of President Cleveland is published shall we know the exact details of this great outcome of our recent assertion of the vitality of the Monroe Doctrine, but enough has been acknowledged both at London and Washington to justify the firm belief that a way out has been found honorable alike to all concerned. Our firm and dignified intervention in behalf of a weaker republic is now met by Lord Salisbury in quite a different spirit from that which he displayed last December. Our hegemony on this continent is recognized. Venezuela's aforetime willingness to arbitrate of course prevents her from refusing to do so now, the more especially since Great Britain's concessions put the whole disputed territory practically within the scope of the arbitrators' decree. Lastly, Great Britain has won protection for her *bona fide* settlers possessing a title sufficiently old (fifty years), and yet has left it to the tribunal to deal justly with such as are found to be resident on territory to which she has no just claim. All the details of this treaty will have much significance, but the details will pale into insignificance beside the great import of the principle recognized, which principle we dwell upon elsewhere. Moreover, statesmen at home and abroad recognize that the nation and the world enter upon a new era when so great a Power as Great Britain recognizes that we are justified when we stand guardian over this continent and make other American republics' just claims our own when European Powers refuse to do justice. That Great Britain has admitted it does not imply that Europe will, as may be inferred from the amazed and hostile comments of the continental press. The assertion by us of such a right—if it has been asserted—implies an equally great and momentous duty, and it behooves us as a people to decide deliberately whether if we assert the right we will perform the duty, be it ever so contrary to national traditions or costly in treasure and blood. The logic of events is sweeping us out into a larger sea of action than we ever sailed on before, and at a time, too, when internal problems are many and grave.

Spain and the United States.

General Weyler is now on the field in person leading what is conceded to be Spain's final attempt to crush the revolution in Cuba. As we go to press rumors of a prolonged and bloody struggle between him and Maceo come to us, and when the result is known the Administration in Washington will be better fitted to act, if action seems imperative. From out of the mass of sensational news sent forth from Washington last week we venture to glean with confidence this fact, that, while preserving strict neutrality and giving Spain no just cause for complaint against us, our responsible officials have also seen to it that our navy, our coast defenses and our army have been put in such a condition as best to fit them for prompt service should Spain seek and make an occasion for war, for few dispute that she prefers losing Cuba in a war with us, rather than by defeat at the hands of revolutionists.

French and German Internal Affairs.

The decisive defeat of the Radicals in the French House of Deputies last week, the Meline ministry receiving large majorities on three test votes, has had a wholesome effect, cripples for a time at least the fomenters of instability and disorder, and strengthens a ministry not credited with having over-much popular good will. Strange to say the debate raged over liberties of speech granted to clerics sitting in conference on social problems, and their right so to do was reaffirmed.

The sitting of the German Reichstag, just opened, bids fair to be stormy. Interpellations respecting Bismarck's betrayal of state secrets have been proffered and answered, though in a noncommittal way. The severity of recent laws suppressing freedom of speech and publication is to be denounced, and their repeal or amelioration fought for.

The "Great Assassin" Does Not Move.

The best news, and in fact the only reliable news, from Turkey that we have had during the past week was brought to New York by a British vessel carrying Armenian refugees from Smyrna. In order to escape with her precious human freight and save the Armenians from the Turks the vessel had to violate law and clear without her papers, but she did so with the approval of the United States consul and Admiral Selfridge of the Minneapolis, who it is said stood ready to act summarily had the British vessel been hindered. All honor to Captain Fiske of the steamship Boyne, and its owners.

Reports from Constantinople are contradictory. Some tell of diplomats' families fleeing for fear, and others of diplomats leaving because diplomacy is at a standstill and the sultan is master. Few in European capitals put any faith in the reforms just ordered. Russia has just permitted a scaling down of the monetary obligations due her from Turkey, and of course done it with a truly philanthropic, disinterested motive. Alexandria in Egypt, Bulgaria, Greece, Marseilles in France and Boston and New York in this country each have their quota of recently landed, able-bodied, intelligent, often highly educated Armenians, driven forth from Turkey by the sword. Some day when she needs them most Turkey will rue their loss.

In the absence of more explicit information we suppose our Government's relations with Turkey continue "cordial," as Mr. Terrell would say. Nevertheless, it is galling to find *The British Weekly* saying that Mr. Terrell's language "shows the United States to be as indifferent as Germany. . . . Surely the representative of the great country across the Atlantic might have refrained from using a word which implies callousness to the sufferings of an Eastern Christian race." 'Tis true. He might have. He might have done much that he has not done, and left undone much that he has. *The British Weekly* is quite right in supposing that Mr. Terrell does not represent us. He misrepresents us, grievously too, and Mr. Cleveland showed no trace of good judgment or courage when he permitted him to return to Constantinople.

NOTES.

Ireland as well as India faces distress and famine. Grain riots have broken out in India.

The cars on Buffalo's street railways are now moved by electricity generated by Niagara Falls, twenty-six miles away.

Abyssinia and Italy have signed a treaty, by which the latter ceases to claim a protectorate over Erythrea, and recognizes the independence of Abyssinia.

Mr. Sovereign, head of the Knights of Labor, urges its members to continue to follow the free coinage of silver gaudon, and to array themselves against capitalists.

It would seem now as if South Dakota and Wyoming should be added to the roll of States voting for Mr. Bryan, and he probably will get one out of twelve electors from Kentucky. This reduces Mr. McKinley's total vote in the electoral college to 266.

Costa Rica and Columbia have agreed to submit a boundary dispute to the arbitration of the president of France. The international arbitration tribunal adjudicating on the disputed points of the decision of the Paris tribunal respecting Bering Sea matters is now in session at Victoria, B. C. Peace hath her victories these days.

New York city's new member of the municipal Civil Service Commission is a grandson of John Jay, a graduate of Columbia College and has the degree of Ph. D. from Munich; a new day has dawned. Dr. Parkhurst and the City Vigilance League announce that they are out on the trail again, and the bequest of \$250,000 to the Society for the Prevention of Crime will give it a great impetus.

Representatives of most of Boston's temperance organizations met last week and began to plan for joint action in the approaching municipal campaign. There is a general feeling that the issue is to take on new forms, and that the suburban wards are to settle once for all their future method of dealing with the saloon. Co-operation at the State House, too, is necessary, and should go hand in hand with work among the voters of the city.

Mr. Bryan opened the campaign of 1900 with three speeches in Lincoln last Saturday. No fault can be found with their temper. "If experience teaches us that our opponents are right, we shall be able to enjoy and acquiesce in their victory and its fruits. If, on the contrary, they fail, and we are left to prove them in the wrong, we shall at last convince them that our principle was the right one."

IN BRIEF.

We shall publish next week a timely article by Dr. Washington Gladden entitled *After the Election*.

An ambulance last week had to carry away to a hospital a man injured in the initiation proceedings of a Brooklyn secret society.

How many men have been tempted by our pension system and fallen. The latest victim is a bishop of the African Methodist Episcopal Church, sentenced to the penitentiary by a Federal judge and jury last week for making false pension affidavits.

The *Examiner*, Baptist, in its announcement of attractions for the next year, promises six articles by six different writers on the Achievements of Christianity. Four of the six writers are Congregationalists. This generous recognition of the abilities of leaders in a sister denomination is heartily appreciated.

In the history of the great political contest of 1896 it will gratify Christians of future generations to read that two of the candidates for the presidency were members of the Methodist, one of the Presbyterian and one of a Baptist church; and that they all, under the keenest popular scrutiny, in their personal character and conduct did no discredit to the Christian Church.

It is not safe to assume that because a man is a Scotchman therefore he is a Protestant. A Presbyterian clergyman in New York city was recently asked to address the Scottish

Celtic Society of that city. Forthwith he proceeded to give a eulogy of William of Orange. The chagrin of the Roman Catholic descendants of the adherents of the Stuarts may be imagined.

"Black Prince" Stillman, the notorious Negro gambler of the Pacific coast, was recently asked what he thought of gambling as a career. He replied: "Nine out of ten of the gambling men I have known have died poor. But the fascination of the game is irresistible, and not five persons in a hundred can leave a career of gambling behind and go into another pursuit if they have any money left."

Boston rejoices that the long anticipated visit of Ian Maclaren is at hand. He will spend most of next week in this vicinity. His appointments for lectures and readings at Tremont Temple are four, two of them being scheduled for the afternoon and evening of Tuesday, the 24th, and two for the following Saturday. On Sunday morning, Nov. 29, he will preach for Dr. Gordon at the Old South.

Next Sunday has been designated by the Methodist Episcopal General Conference and by many other religious bodies in this country and in England as Temperance Sunday. Besides the abiding reasons which make temperance a pertinent theme, there are in many localities special grounds at this time for wise and ringing words, showing men the dangers of intemperance and calling them to their duties to suppress it.

President Cyrus Northrop of Minnesota University lately made an address in the open air on the occasion of the opening of a new cemetery. The day was cold and raw. He apologized for keeping his hat on because, he said, he "did not feel like contributing himself personally to the success of the enterprise." Ministers officiating at funerals in cemeteries would do well to paste this in their hats as a reminder.

"Painting the town red" because of a national political victory seems to have given place in most places this year to strong but self-contained expressions of joy. It is gratifying that the Doxology was sung at the house of Major McKinley on receipt of the news of his election, that it is the climax of political editorials and is sung at jollification meetings. Some one has said that the good bishop who wrote it never knew that his Doxology would be put to such a use.

An Evangelical Conference is to be held in the city of Mexico, Jan. 27-29. It is proposed to devote one of these three days to Sunday school work. Delegates from the United States will be welcomed, and travelers who intend to visit Mexico this season and who are interested in this work will do good and get good by making this meeting one of the objects of their visit. Any such may get further information by addressing M. D. Byers, Secretary, Atwood Building, Chicago, Ill.

The Unitarians of England have recently taken action which practically permits non-Christian theists to be settled over their churches with the sanction of their denominational examining body, the advisory council. That is, they have decided to drift along in this way until the next meeting of their national conference, to be held April, 1897. And yet they wonder why the Free Church Congress leaders refuse to co-operate with Unitarians in their joint effort to extend the influence of Christianity over Great Britain and its dependencies.

Boston's largest theater has been crowded during the past week with men and boys intent on seeing and hearing a French woman,

"the subject matter of whose songs is avowedly immoral and whose manner of singing them increases this a hundred-fold." We quote from the *Transcript*, which "left others to condemn, desiring simply to record" its impression. Why leave it to others? What is the function of a dramatic critic of a high-toned paper if it is not to condemn vice?

It is claimed that the value of iron, by various refining processes which transform the ore into watchsprings, is increased from one-seventh of a cent to \$5,000 per pound. The increase in value of masses of "black humanity" which comes by education may be suggested by the exquisitely refined music of the Fisk Jubilee Singers, who added so much to the interest of the A. M. A. jubilee. Three of them are now pursuing post-graduate studies at Harvard, another at Yale, while two more are in the ministry.

In addition to the letter in another column from the Business Men's Non-Partisan Sound Money League, we have received these kind words from a business man widely known and influential: "I am grateful to *The Congregationalist* for its patriotism in doing what it has done so splendidly. When others hesitated and balanced articles against articles, your paper took the high ground at the start and has helped largely to make public sentiment. The important thing is for some one to see clearly at the beginning, and then have courage to speak out as your paper did."

The best story yet recorded of the new Archbishop of Canterbury is that of his daring to decline an invitation to call on the Emperor of Germany when the latter was in London recently. "My lord, neither I nor anybody else ever conveyed such an answer to the Emperor of Germany," said the messenger. "I cannot help it," said Bishop Temple, "you must carry it now." Would that there were more men who could discipline the youthful ruler thus. He and his nation are suffering grievously today because of his conceit and arrogance. His speech to the new army recruits last week was a combination of cant and bathos.

The paragraph in a recent issue about vulgar expressions on buttons understates the case. Some of them are obscene in the extreme. The agent of the Watch and Ward Society succeeded in landing a vendor of these goods in the police court the other day, and the judge promptly imposed a fine of \$100 and costs. This same society has been represented at the larger cattle fairs this autumn, and has secured the arrest of several exhibitors of the phonograph and kinetoscope who were catering to a depraved taste by means of obscene productions and reproductions. The devil seems to be keeping pace with modern science in his efforts to debauch humanity.

Miss Frances Willard's intimate knowledge of the real plight of Armenians in Turkey and Armenians en route to lands of liberty make her words unusually impressive when she says:

Who knows but it may be the King's highway for this tortured people, who in a materialistic age have given the world a proof that the devotion of the early church still flames brightly at the ancient hearthstone? I think this demonstration of devotion to Christ and the gospel is the most hopeful and luminous fact that relieves the somber shadows of this *fin de siècle* period, in which the decadent declares that every man walketh in a vain show. Who can doubt but that Christianity has received from the ineffable example of the Armenian martyrs an impetus well-nigh unequalled, and never so sorely needed as in our day?

Mr. Hugh O. Pantecost, now a lawyer in New York city, but formerly a Radical clergy-

man, in defending a client—an ex-clergyman—charged with larceny recently offered the following plea: "It is impossible for any one who has not been closed up in a study for fifteen years to realize the exact condition of the clerical mind. Absorbed in abstruse theological questions, the clergyman soon loses sight of the practical affairs of the world. He becomes childlike in his simplicity and inexperience, and is absolutely ignorant of the ways of the world." There are some men in these latter days who seem bound to try to make the world believe that all clergymen are either knaves or fools, and Mr. Pantecost, reasoning from his own experience, seems to fancy the latter hypothesis.

Miss M. C. Collins, who has been for twenty years a medical missionary among the Sioux Indians, has greatly interested the audiences in Boston and vicinity, to whom she has lately been speaking. She has rare practical good sense, a keen appreciation of humor and a loyalty to her people as great as though she were of their blood. She told a good story of their idea of the value of Congregationalism. She has for some years conducted very successfully a Fourth of July celebration in which the members of the Congregational church have taken a prominent part. Last summer they carried out the whole celebration without assistance from her or any other white person. Some of the other Indians asked them how they managed so well. They answered, "O, we're Congregationalists, and so we have to govern ourselves."

Unless we greatly misinterpret a communication published in the *Catholic Mirror*, written by Rev. Silliman Blagden and addressed to Cardinal Gibbons, it sets forth the familiar Jesuitical argument that the end justifies the means. Mr. Blagden seems to hold that Cardinal Manning is not to be held responsible for any duplicities of conduct revealed in his personal dealings with other Roman Catholic prelates, because, forsooth, he "was fearlessly, boldly and courageously seeking to serve his God and promote the interests and welfare of his church, oblivious of all else and regardless of men!" (The italics are Mr. Blagden's.) Cardinal Gibbons's reply to this communication is interesting, for in it he says: "Much as I admired the cardinal during life, I revered him still more after reading this life, and love him for the calumnies which little men have uttered against him." In reply to this it may be said that men, both ordinary and great, have simply taken Cardinal Manning's own letters and convicted him of duplicity.

Doubtless in the old days Harvard, Yale and the other older of our institutions of learning had too many clergymen on their governing bodies, and the inevitable reaction came with the swing of the pendulum too far to the other extreme. President Eliot of Harvard confessed this last week in an address before the Twentieth Century Club, Boston. Harvard today has only one clergyman on the board of overseers and none in the corporation. "I believe we can ill afford to spare the spiritual and intellectual force and power," says President Eliot, "of men like Edward Everett Hale, Phillips Brooks and other men of that stamp." No institution can retain its grip on the humanities and idealities of life which persists in excluding from its governing body those who serve as pastors of afflicted and aspiring humanity and interpret God to men. President Eliot in the same speech also confessed that Harvard's falling for a time into the hands of Unitarians was by no means an unmixed blessing, and there is no surer sign of the general recognition of the fact than the present assiduous efforts of President Eliot to give Presbyterians, Baptists, Orthodox Congregationalists, Episcopalians and Roman Catholics an opportunity to mold the religious thought of the men of the university.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The Storrs Jubilee.

The air of all our Congregational circles is full of this, in anticipation of next week's commemorative services. These will not be perfunctory, but the hearts of our people, and not merely of those who take public part, will be in them. It is delightful to see and hear the unanimity of sentiment expressed by all other families of Christians here, blending with our own their praises of the man, of his character, and of the life work by which he has already left imperishable impressions of good on these cities that will make his name reverently honored and his memory fragrant over our land and in other lands, indeed, but specially in these two cities as long as their walls shall stand. Wherever the sons of the Pilgrims have carried their doctrines and polity, this profound scholar, brilliant preacher and unsurpassed orator is known and held as among the highest of our great men. The whole Congregational communion is proud of him, but here, where he is best known, with all this is blended genuine and well-earned personal affection. No one presumes to enter into rivalry with him, and even the envious envy not him. He has borne his honors so meekly, has been always so considerate of his brethren and so variously helpful to them that he has escaped the common lot of men in high position and has made his way to the warmest spot in many a grateful heart. No man was ever more ready with helpful advice or awakening suggestion to a brother seeking it, and not a few pastors and preachers will thankfully own that much of the best work of their lives was the fruit of illumination and quickening received from his inspiring stimulation.

The Moody and Sankey Meetings.

These began on Monday with large audiences, and have daily increased until the great hall of the Cooper Union is crowded to its fullest capacity morning and afternoon with active members from all our evangelical churches. It is an inspiring sight to see, from the Bible House windows, the vast throngs pour from the hall at the close of each service—mature men and women, intelligent and thoughtful in manner and bearing, their faces showing the deepest interest in the themes discussed and the speakers. Mr. Moody has addressed himself almost exclusively in this series to church members, thinking that he can best reach the unconverted masses here not by fervid appeals, to cease at his departure a few days hence, but by arousing the spiritual life of the churches and stirring them to earnest, permanent work for the unsaved souls ever around them. Drs. John Hall, D. J. Burrell, A. C. Dixon and a well-selected committee of earnest ministers are assisting Mr. Moody, who preaches also at Carnegie Hall on Sunday afternoons, admission being by tickets to secure an entrance. Mr. Sankey sings at all the meetings with his usual effectiveness. All God's people here are expecting good results from these meetings.

Christian Association Services.

This week is observed as a Week of Prayer by the Y. M. C. A. in their hall in Twenty-third Street. Rev. C. I. Scofield, formerly home missionary superintendent for Texas and now pastor of the church in Northfield, Mass., is giving a series of five practical lec-

tures on How to Study the Bible. Here, also, the congregations are as large as can be accommodated, and the interest is great. *The Good Brooklyn Women.*

As many of these as compose the New York and Brooklyn district branch of the State Home Missionary Union—Mrs. Dr. Kincaid, president—began the observance of their annual meeting on Thursday in the Clinton Avenue Church. Mrs. Dr. Meredith led the devotions and Mrs. Dr. McLeod gave an address of welcome. Reports were heard from delegates representing twenty-one of the forty-eight auxiliaries in the State. The treasurer, Mrs. Pearsall, reported \$6,117 raised by the ladies of this district (\$1,500 more than last year), and \$13,157 raised by the State Union. Miss M. D. Moffatt narrated her experience among the roughs of Oklahoma and Miss Mary C. Collins told of her work among the Indians.

Personal.

Friends of Dr. E. P. Terhune, lately pastor of the Puritan Church, Brooklyn, who were made anxious by reports of his seriously dangerous condition here in the Presbyterian Hospital, will be glad to be relieved of undue fears as to his recovery. An operation for abscess has been successfully performed by Dr. McBurney; the patient is greatly relieved and there is good reason to hope that he will soon resume work.

The grief in a wide circle of ministers here over the sudden death of Dr. Quint proves that the knowledge and warm esteem of this excellent servant of our Lord and of his churches were not confined to the State or the section where he made his home. His usefulness to our churches could hardly be overestimated, and his personal merits made him dear to all here who came in contact with him.

Our Youngest Sister.

Our newest Congregational church, the Manhattan, latest born of the twelve now numbered within the enlarged city limits, was formally recognized and Dr. H. A. Stimson was installed as its pastor, Nov. 9. And now, the prayers of many for another of our churches in the city being answered, it remains to be seen whether the prediction that one such church well planted would speedily be followed by others shall be fulfilled. Surely there must be room for more than twelve Pilgrim churches in New York, since twenty live in Brooklyn with no crowding, and the people ask for more.

HUNTINGTON.

FROM THE INTERIOR.

After the Election.

It is difficult to realize that only a little more than a week ago this city was full of excitement and with rumors which disturbed nearly every one who had any interest in the honor and prosperity of the nation. Now everything is quiet. Money has begun to circulate freely. While there is no boom in business, men are encouraged. The stores are thronged as never before. Mills have started up and men who dreaded the approach of winter are now at work at wages which will provide for themselves and their families. Few, however, imagine that the battle for free silver is over. Most look for a temporary lull in hostilities, but see no immediate prospect of success in persuading the advocates of free silver to give up the fight, and settle down to the

conviction that the standard which the commercial world agrees to adopt is the only standard which our country can adopt. Nothing has given Christian people in Chicago more gratification than the fact, known to a few of his friends and quietly reported in various circles, that when it became evident to Mr. McKinley that he had been elected President, he went to his room upstairs, where, with his wife and mother, he spent an hour in prayer. He has said, also, that, while he has heard from politicians and men of wealth, he wants to hear from the Christian people of the country and the ministers, for he wishes his administration to be an administration of righteousness, as well as of commercial prosperity.

Anarchistic Ravings.

Although these grow less every year, the anniversary of the execution of Parsons, Spies and their associates always brings together a motley crowd and furnishes an occasion for some very wild and unreasonable language. This year the anniversary exercises were in the Twelfth Street Turner Hall. Policemen in citizens' dress were plentifully scattered through the audience. While waiting for the arrival of Herr Most of New York, the audience called for Mrs. Lucy Parsons, long known as one of the most bitter and reckless of our anarchistic speakers. This year she was even more rabid than usual, so much so, indeed, that a policeman led her from the stage. Fortunately the arrival of Herr Most, and his advice to observe quiet, prevented any serious disturbance. But the fact that such gatherings as this are held, and that such violent onslaughts upon all authority are often made, and that thousands of unthinking people stand ready to applaud them renders it important that the hands of those intrusted with the enforcement of law be strengthened, and that the youth among us, especially those brought up in circles where the spirit of anarchy prevails, should be taught the real principles of law and order and the real purpose of government.

A Patriotic Sociable.

Friday evening, Nov. 6, was celebrated by the members of the First Church, Chicago, by a sociable which served as an outlet for the joy which is so universally felt in this city over the outcome of the election. For one of the remarkable facts of the situation is that among those who voted for Mr. Bryan not a few have been heard to express their complete satisfaction with the result. The Sunday school rooms and parlors of the great edifice at the corner of Ann Street and Washington Boulevard were adorned with flags and relics of battle fields made sacred during the last war. A letter from Judge Tourgee was read, in which he spoke of the respect and love shown for the flag by all classes of people as among the most touching and impressive incidents of the recent campaign. A story of the colors of the Forty-second Illinois was also told, to which Dr. Henson added an account of the ten battles through which they had been carried. Prof. S. I. Curtiss was master of ceremonies, which were under the patronage of the ladies of the congregation. Among those present none were more patriotic all through the Civil War, or more loyal to the good name of the Government during the last few months, than Dr. Goodwin, now the patriarch in ministerial service in our churches.

Professor Wright of Oberlin.

Sunday morning Dr. Wright spoke from the Union Park pulpit on the harmonies between science and revelation, and Monday morning addressed the ministers on the present state of opinion in regard to the antiquity of man. It was made clear that there need be no clashing between the opinions of scientists and believers in the Scriptures, that what is needed is a spirit of mutual conciliation, a recognition of the facts as science discovers them, and a better, because a truer, interpretation of the written Word of God. Not more than twelve or fifteen thousand years are required, according to Professor Wright, to account for all that man has done on the earth, and half that time may prove sufficient. A minute expressing appreciation of the work of the late Dr. A. H. Quint was adopted and a congratulatory letter, prepared by a special committee appointed the previous week, was sent to Dr. R. S. Storrs, to be read on the occasion of his approaching fiftieth anniversary. The ministers also recognized with gratitude the fact that our saloons can be closed by the authorities, for this was done election day, and the hope was expressed that the authorities would see their way clear to enforcing the law which requires that they be closed Sundays throughout the year.

A Glad Church Day.

Such was Nov. 8 for the California Avenue Church of this city, Dr. D. F. Fox, pastor. On that day the congregation subscribed \$4,500 toward the debt still remaining on their house of worship. This brings the amount raised by this people during the panic years up to \$30,000. During the four years and a half since Dr. Fox began work the membership has grown to more than 500. The Sunday school is even larger, the C. E. Society is one of the best in Chicago and the midweek prayer meeting is thronged, as are the services on Sunday both morning and evening. While there are no remarkably rich people in the church or society, there are many prosperous young business men who are ready to give according to their means, and a few persons who are able to contribute comparatively large sums. Thus Rev. and Mrs. W. E. Holyoke give \$1,000 each and others \$500 each. But the power of the church has been in the great number of persons who could only subscribe small amounts but were willing to do all that they could for their church home. This church has in all respects won for itself an honorable place in our list of churches, and must hereafter be reckoned among those of the first class.

Mrs. Moses Smith and Mt. Holyoke.

The friends of Mt. Holyoke in the West are anxious that her plan and that of Dr. D. K. Pearsons of appealing to the churches of New England for means with which to erect a building in memory of Mary Lyon should be adopted. They think that New England should cease for a week or a month from giving to Western colleges and concentrate her gifts on one of her home institutions. From this distance it seems as if the collections of a single Sunday would suffice, were the ministers heartily united in the object, to erect the building desired. It ought to be a building worthy the character and work of the person it would commemorate. If Mrs. Smith can have a hearing in circles where decisive action can be taken, we are sure she will convince those

who listen to her that her proposal is both wise and feasible.

Chicago, Nov. 14.

FRANKLIN.

FROM LONDON.

The Armenian Agitation.

The British people to a man have all along been filled with a smoldering fire of indignation and horror that needed only a touch to kindle into a blaze. That touch was supplied by Mr. Gladstone. Recognized leaders delayed, hesitated, were overcome by the difficulties of the situation and hoped that things would automatically improve. Mr. Gladstone never hesitated, never faltered. Since, over a year ago, he represented the sultan as waving his flag in triumph over the European nations prostrate at his feet, he has in message after message sounded one consistent note. He started the agitation and has been its inspiration throughout. It is an utter misconception of Mr. Gladstone's Liverpool speech to suppose that he advocated this, that and the other, but ruled out of court the independent action of Britain in any contingency. His language was guarded, he gave suggestive hints rather than made specific statements, but the whole pith and marrow and culminating idea of the speech was that Britain should, by adopting in turn the various courses he indicated, free and qualify herself to take whatever final action she might deem necessary. Mr. Gladstone did not say in so many words that in the last resort Britain should go to war single-handed, simply because his unique experience as a cabinet minister, and his special knowledge "of what materials the present sultan, with all his seeming obstinacy, is made," convince him that she would never be called on to do so; but he certainly did not, as has been erroneously supposed, bar out that dread alternative.

On the Armenian question Mr. Gladstone has interpreted the sentiment of the nation far more fully and truly than any other statesman. He is the idol of the people and now stands in their esteem on a higher pinnacle than ever before. At the demonstrations on behalf of Armenia that I have attended, including the two chief at the City Temple and St. James's Hall, his name has been received with an enthusiasm impossible to describe, people of all creeds and parties uniting in the acclaim. The remarkable feature of the St. James's Hall assembly in particular, which was in every sense national and representative, was its absolute unanimity as to Britain's stern duty. Any and every helpful suggestion was heartily applauded, but the proposition which above all others received unanimous and enthusiastic indorsement was that in the last resort Britain must be true to her best traditions, and, though all Europe be arrayed against her, make a brave effort to save the remnant of the Armenians, even if she perish in the attempt. That, unquestionably literally represents the feeling of the bulk of the nation.

No sensible person believes in the probability of a coalition of all the European Powers against Britain—their mutual jealousies alone would prevent that—but given such a combination and given an opposing force on land or sea, or both, numerically superior to that of Britain, the average Englishman declines to fold his hands and confess impotence. He chafes under the suggestion that he must remain inactive. The spirit and policy that win his admiration and adhesion are the spirit and policy of Nelson at Trafalgar, and it is because faint-hearted folk like Lord Rosebery have been showing a craven spirit that Trafalgar day this year has been celebrated on a scale and with a zest that has not been known for many years. But England cannot live on past achievements. That the old spirit does animate British hearts was beautifully and pathetically illustrated by the calm declaration (followed by thunders of applause) of the

saintly white haired Bishop of Hereford at the St. James's Hall meeting that he would send his soldier son, his youngest living child, the dearly loved son of his mother while she was on earth, to any risk that might be necessary on behalf of Armenia, and that the same sacrifice would be freely and unflinchingly made, though it might be with bleeding hearts, in a hundred thousand British homes. The universal feeling is that England's good name was never in greater jeopardy than now. The nation's honor is in the keeping of Lord Salisbury; woe betide him and us if he betray the trust! Meantime the agitation continues. Those who were most active in promoting it thought it would reach a natural termination with the St. James's Hall meeting, but that suggestion was then and there repudiated. No living person can recall a time when the nation was so deeply moved as now, the present agitation far exceeding that aroused twenty years ago by the Bulgarian atrocities.

Lord Rosebery's Position.

The Liberal party, especially the Nonconformist section, which has been described as its backbone, feels poignantly the need of a leader. In several quarters the suggestion has been seriously made that Mr. Gladstone should be asked again to take his place at the head of the party, one member of Parliament going so far as to call a meeting of his constituents, and offering to resign in order that the Grand Old Man might be elected. In the present crisis Mr. Gladstone has been the actual leader, and of course he can assume the moral leadership of the party, or, indeed, of the nation, whenever he chooses to do so. But alas! we cannot put back the hand of time. Sir William Harcourt is a brilliant swordsman; he excites the admiration of many and wins the devotion of some, but he does not inspire general enthusiasm. So long as he chooses to devote to politics whatever time he can spare from the turf, Lord Rosebery will always be a force to be reckoned with; it is even conceivable that in the whirligig of political life he may again be premier; but the leader of a united Liberal party, that includes the bulk of Nonconformists, he can never be. He has always been more or less of an enigma; we felt we did not really know the heart of the man; we wondered what lay behind that impassive, sphinx-like face; we hoped it screened from view great reserves of power and noble quality, and we tried to regard his fondness for the turf as a weakness that time would cure. Now he stands self-revealed—the advocate of a selfish, materialistic, take care of ourselves and devil take the rest of mankind policy, without one high note in it. We will not again have this man over us, say Nonconformists with practically united voice; we will not again encroach upon the time he would probably prefer to spend upon the race course. His lordship has entered no fewer than eighty-one horses for next season's races—that will be quite enough for him to attend to.

Dr. Dunning's Suggestion.

As the cry of agonized Armenia reaches this country, many here cast their eyes across the Atlantic and sigh for an alliance between England and America that would render it impossible for a callous European concert again to look on quietly whilst fellow-creatures are butchered by the thousand. The consummation of such an understanding would be hailed with unbounded joy by the whole British people, and, happily, several indications look in that direction. To refer to one only, it is noted with much satisfaction on this side that the *Outlook* has taken up and cordially indorsed Dr. Dunning's plea for a closer union of American and British Congregationalists. The proposal is the subject of conversation among ministers and laymen, the general feeling being that the idea should be allowed to germinate so that in due time a definite plan may be formulated. A high official at the Memorial Hall considers that, whilst organic union of the two representative bodies might not be practicable, some

kind of federation is eminently desirable and would have great practical value. A joint pronouncement of the two organizations on such a question as that of Armenia, for instance, would carry immense weight. The *Manchester Guardian*, the most influential of our provincial weeklies, suggests that the idea need not be confined to any one denomination, but might with advantage be extended to all the Free Churches. In our National Council of Evangelical Free Churches we have an organization admirably adapted to the furtherance of such an aim.

Ties that Bind.

The fraternal feeling of the two peoples is greatly strengthened by the increasing interchange of visits between eminent representatives of both countries. This year we have sent you of our very best, and we have had the privilege of welcoming American friends new and old. Dr. Amory Bradford's holiday ministry was so much appreciated that he was prevailed upon to prolong his stay at Kensington Chapel, whose gifted young minister, Mr. Silvester Horne, makes slow progress towards recovering the health he lost by overwork. Dr. Lorimer received a royal welcome at Marylebone Presbyterian Church, his series of special sermons attracting multitudes of young people. Dr. Reuben Thomas's congregations at the City Temple equaled those regularly drawn by Dr. Parker, whom, some daring person suggested, he might possibly some day succeed. Dr. John Hall favored the provinces with his presence, but, as is his wont, kept out of London as much as possible. Dr. Parkhurst, than whom no American would be more heartily welcomed by Londoners, tantalizes us every year by slipping through to Switzerland so quietly that until he has gone scarce anybody knows he has been among us. Dr. G. A. Gordon's three-weeks' residence at Mansfield College afforded students a desired opportunity of making personal acquaintance with the author of *The Christ of Today*. Dr. Noble enlarged the circle of his friends by preaching in several London pulpits and charming all who came into personal contact with him. Later visitors included Dr. Barrows, en route for India, who preached for Dr. Pentecost, and lectured at Browning Hall on the Universal Fatherhood of God, and Dr. F. E. Clark, who, in pursuance of his Christian Endeavor campaign, paid a flying visit to England, Scotland and Ireland, receiving in each country enthusiastic welcome from thousands of young Endeavorers. Appreciation of American preachers and speakers steadily increases in this country, and the supply is not equal to the demand. Intending visitors should advise in advance the London correspondent of *The Congregationalist* of their coming, and on arrival register their names and addresses at the Memorial Hall.

Prof. Henry Drummond's Illness.

His many American friends will regret to hear that the brilliant author of the *Ascent of Man* is still lying prostrate in the South of England, wholly confined to bed and unable to write. Happily, medical men begin to think there are signs of improvement, and they are very hopeful. But meantime a substitute has had to be found to take his work for next year. Professor Drummond bears his long and trying illness with characteristic fortitude and cheerfulness.

The Sign of the Cross.

Mr. Wilson Barrett's remarkable play continues to attract large crowds in London and the provinces and to be the theme of pulpit discourses. Clerical opinion in regard to it is certainly not unanimous, but unquestionably the commendation exceeds the condemnation. The *Sign of the Cross* is now being played in six towns before an aggregate assembly of about 12,000 nightly and 100,000 weekly. The piece has been presented about 900 times, and it is estimated that it has been witnessed in England and America by at least 2,000,000 people.

ALBION.

The Courting Stick.

A Thanksgiving Story, by Hezekiah Butterworth.

"Kalub, Kalub Short, do stop shellin' corn, just for a little, and let me talk with you."

The falling of kernels of corn into a large basket ceased, and Caleb Short looked towards his wife, who was sitting by a stand on which was a candle, at one side of the fireplace.

"Well, what now, Asenath?"

Caleb sat with a half shelled ear of corn in one hand and a cob in the other. Caleb was a farmer. His farm lay near the Ox-bow in the intervals of Hadley. It was on the Bay Path, the historic road that ran from the wide green meadows that make the principal street of old Hadley, to Boston town.

"Kalub," said Mrs. Short, lowering her head, and turning it aside, "I've been your yokefellow now goin' on thirty year, and I have got all my faculties left yet. Now I want to tell you what I think is goin' to happen. I can see it by my spiritual eyes."

"Well, what is it that is goin' to happen, Asenath?"

"Myron Smith is goin' to cast sheep's eyes on our Amandy! There!"

Caleb dropped the ear of corn and the cob.

"Show, now. Well, I always hoped that that would come to pass, seein' the Smith farm jines our'n."

"Kalub, now look here; we've got near upon everything so far as this world's goods go—spinnin' wheels and hatchels, and looms and a mahogany table, and even a board to be used to lay us out on when the final time shall come. The last thing that you bought was a dinner horn, and then I put away the conch shell from the Indies along with the cradle and the baby chair. But, Kalub, there's one thing more that we will have to have. The families down at Longmeadow have all got them; they save fire and fuel, and they enable the young folks and their elders all to talk together at the same time, respectfully in the same room, and when the young folks have a word to say to each other in private it encourages them. Now I'm kind o' sociable like myself, and I like to encourage young people; that's why I wanted you to buy a spinet for Mandy. I don't like to see young folks go apart by themselves, especially in winter; there is no need of extra lights or fires, if one only has one of them things."

"One of them things? Massey sakes alive, what is it, Asenath?"

"Why, havn't you never seen one, Kalub? It is a courtin' stick. They didn't used to have such things when we were young. A courtin' stick is like Aaron's rod that budded."

"A courtin' stick! Conquidles! Do I hear my ears? There don't need to be any machinery for courtin' in this world no more than there does to make the avens bloom, or the corn cockles to come up in the corn. What is a courtin' stick, Asenath?"

"Well, Kalub, a courtin' stick is a long, hollow wooden tube, with a funnel at each end—one funnel to cover the mouth of the one that speaks, and one to cover the ear of the one that listens. By that stick—it is all so proper and handy when it works well and steady—young people can talk in the

same room, and not disturb the old people or set the work folks and the boys to titerin' as they used to do when we were young. It was discovered here in the Connecticut Valley, which has always been a place of providences. Just as I said, it is a savin' of fire and lights in the winter time, and it suggests the right relations among families of property. It is a sort of guide-post to life. The elder," she added, "approves of courtin' sticks, when the family offer them to their acceptable visitors, and I do."

Mrs. Short straightened up at the pronoun "I," giving a bob to her high cap border. She folded her hands on her lap and looked directly at Caleb.

The latter picked up an ear of corn and drummed on one side of the basket.

"Well, Asenath, may be you do, but I do not know whether I do or not."

"Kalub, don't you want that I should show you one?"

"Where did you get it, Asenath?"

"Asahel made it for me. I told him how to make it, but when I came to explain to him what it was for his face fell, and he turned red and he said, 'hyppogriffo.' I wonder where he got that word—'hyppogriffo!' It has a pagan sound; Asahel, he mistrusted."

"Mistrusted what, Asenath?"

"Well, I haven't told you quite all. When the head of a family knows that a certain young man is comin' to visit him at a certain time and hangs up a courtin' stick over the mantel-tree shelf, or the dresser, it is a sign to the visitor he is welcome."

"But there is no need of a sign like that, Asenath."

Asenath rose, went into the spare bedroom, a place of the mahogany bureau, the mourning piece, valences and esconces, and brought out a remarkable looking tube, which seemed to have leather ears at each end, and which was some dozen feet long.

"Moses!" said Caleb, "and all the patriarchs!" he added. "Let's you and me try it. There, you put it up to your ear and let me speak. Is the result satisfyin'?"

Asenath assured him that the experiment was quite satisfactory.

"Well, well," said Caleb. "Now I will go on shellin' corn and think matters over; it may be all right if the elder says it is."

For a few minutes there was a rain of corn into the basket, when Caleb started up and said, "Cracky!" He put his hand into one pocket after another, then went up to the peg board and took down his fur overcoat and felt of the pockets in it. He came back to the place of the corn shelling doubtfully, and began to trot, as it were, around the basket, still putting his hand into one pocket after another.

"Lost anything, Kalub?" asked Asenath.

"Yes, the stage driver gave me a parcel directed to Asahel, in the care of Amanda, and I don't know what I did with it. I meant to have told you about it, but you set me all into confusion over that there courtin' stick."

We know not how many old New England homesteads may have a courting stick among their heirlooms, but imagine that they are few. Such a stick used to be

shown to the curious in the Longmeadow neighborhood of Springfield, Mass., and we think it may be seen there still. It was especially associated with the manners and customs of the Connecticut Valley towns, and it left behind it some pleasing legends in such pastoral villages as Northampton, Hadley and Hatfield. It was a promising object lesson in the domestic life of the worldly wise, and could have been hardly unwelcome to marmlet maidens and rustic beaux.

Caleb Short continued his shelling corn for a time, but he worked slowly. He at last turned around and looked at his wife, who was sewing rags for a to-be braided mat.

"Well, what is it now, Kalub?" asked the latter.

"Asahel."

"Yes—I know—I've been thinkin' much about him of late. He came to us as a bound boy after his folks were dead, and we've done well by him, now haven't we, Kalub? I've set store by him, but—I might as well speak it out, he's too sociable with our Mandy now that they have grown up. It stands to reason that he can never marry Mandy."

"Why not, Asenath?"

"Why not? How would you like to have people say that our Amanda had married her father's hired man? How would it look on our family tree?" Asenath glanced up to a fruitful picture on the wall.

"Asahel is a true-hearted boy," said Caleb. "Since our own son has taken to evil ways, who will we have to depend upon in our old age but Asahel, unless Mandy should marry?"

"O Kalub, think what a wife I've been to you and listen to me. Mandy is going to marry. I am going to invite Myron Smith here on Thanksgiving, and to hang up the courtin' stick over the dresser, so that he will see it plain. That stick is goin' to jine the two farms. It is a yard stick—there, now, there! I always was great on calculation; Abraham was, and so was Jacob; it's Scriptural. You would have never proposed to me if I hadn't encouraged you, and only think what a wife I've been to you! Just like two wives."

"But Asahel Bow is a thrifty boy. He is sensible and savin', and he is feelin'."

"Kalub, Kalub Short, now that will do. Who was his father? Who but old Seth Bow? Everybody knows what he was, and blood will tell. Just think of what that man did!"

"What, Asenath?"

"Why, you know that he undertook to preach, and he thought that if he opened his mouth the Lord would fill it. And he opened his mouth, and stood with it open for nearly ten minutes, and he couldn't speak a word. He was a laughin'stock, and he never went to meetin' much after that, only to evenin' meetin's in the school-house—candle light meetin's."

"Yes, Asenath, that is all true. But Seth Bow was an honest man. Just hear how he used to talk to me. He used to say to me—I often think of it—he used to say: 'Caleb Short, I've lost my standin' among the people, but I haven't lost my faith in God, and there is a law that makes up for

things. I couldn't preach, but Asahel is goin' to preach. He's inherited the germ of intention from me, and one day that will be something to be thankful for, come Thanksgiving Days. I will preach through Asahel yet. I tell you, Caleb, there is a law that makes up for things. No good intention was ever lost. One must do right, and then believe that all that happens to him is for his good. That is the way the book of Job reads, and I have faith, faith, faith! You may all laugh at me, but Asahel will one day be glad that his old father wanted to preach, and tried, even if he did fail. The right intention of the father is fulfilled in the son, and I tell you there's a law that makes up for things, and so I can sing Thanksgiving Psalms with the rest of um, if I don't dare to open my mouth in doin' it." Asenath, I look upon Asahel as a boy that is blessed in the intention of his father. The right intentions of a boy live in the man, and the gov'nin' purpose of the man lives in his boys or those whom he influences, and I tell you, Asenath, there's nothing better to be considered on Thanksgiving Days than the good intentions of the folks of the past that live in us. There are no harvests in the world ekul to those. You wait and see."

The weather door slowly opened, and the tall form of a young man appeared.

"Asahel," said Asenath, "we were just speakin' of you and your folks, and now I want to have a talk with you. Take off your frock, and don't be standing there like a swamp crane, but sit down on the unipod here close by me, as you used to do when you was a small boy. I set store by you, and you just think what a mother I've been to you since your own mother was laid away in the juniper let! But I am a proper plain speakin' woman, as your own mother was—she that answered the minister back in meetin' time when the good old elder said that your father was a hypocrit."

Asahel sat down on the unipod, which sometimes did service as a milking stool. The weather door opened again, and a handsome girl appeared, all smiles and roses.

"Mandy," said Asenath, "you've got back early. Well, you put off your calash and things and come here and sit down on the tripod beside Asahel. I want to talk to you both for your good. I have been hesitatin' about the matter for a long time, but the time has come for me to do my duty, and when I have a duty to do I do it. And Caleb, you shell corn; think what a good wife I've been to you—as good as three common women."

Amanda sat down on the tripod, which was not a souvenir of any classic art, but another milking stool that the handy Asahel had made, and that he kept in the kitchen on the woodbox to have ready for use on winter mornings. Asenath rose up from her arm-chair, let fall the rags that she had been sewing and seized the courting stick.

Caleb looked around with open mouth. He saw that a storm was coming without any rainbow, and in any struggle in life his heart always turned towards the weaker opponent. He thought of what a wife she had been to him. "As good as four," he said to himself, multiplying.

He turned the side of his face guardedly towards the queer group—Amanda on the tripod and Asahel on the unipod, and his resolute wife, who stood like a kind of

prophetess holding over them the courting stick.

"My bowels yearn with compassion for ye all, ye poor critters," said he, with an avast sort of motion of his rugged hand. He moved his corn basket into the shadows of the room, turned his back on the scene, and began to shell corn again with an electrical resolution, trying to review "what a good wife Asenath had been to him—as good as five or more."

"Now listen, both of ye," said Asenath, "for I am talking to ye for your good. I haven't got anything against you, Asahel. Think what a mother I've been to you, and what a wife I have been to Kalub there shellin' corn. But you are our hired man—just that and nothin' more. What more be ye, now? You are almost old enough to put on a pea-jacket and to go courtin'; and Amanda, come next Monday week, which is Thanksgivin' week, will be old enough to receive calls from some of the young property people. Now no one in one's senses would ever think of our Amanda's receiving any particular attention from our hired man. Asahel, that is plain talk, but don't you see it so?"

"You two have been cowlippin' together, and sassasfrasin' together, and a huntin' turkeys' nests and wild honey, and pickin' Indian pipe and all. Now that was all right when you were children. But, Asahel, you and Amanda have come to the pastur' bars of life, and you must part, and you, Asahel, must be content to become just one of our hired men and sit at the table with the other hired men, on Thanksgivin' days the same as on all other days, and not stand in the way of any one. And, Amanda Short, do you see that?"

Asenath held up the courting stick.

"Do you know what that is?"

"It is just a hollow stick. I've seen sticks before. What does all this mean?"

"You've seen sticks before, have you, Amanda? And you have experienced 'em, too, for I have been a faithful mother to you—as good as two. But this is the stick that must unite some farm to ours, and I am goin' to hang it up over the dresser, and when the right young man comes, Amanda, I want you to take it down and put it up to your ear, so, and it may be that you will hear somethin' useful, something to your advantage and ours. I hope that I made myself clearly understood."

She did. The two young people had not been left in any darkness at all in regard to her solution of their social equation. Asahel stepped into the middle of the great kitchen floor. His face was as fixed as an image, and the veins were mapped on his forehead.

He bent his eyes on Asenath for a moment and then his soul flowed out to the tone of the accompaniment of honor.

"Mrs. Short, you were good to me as a boy and I will never do a thing against your will in your family affairs. My father prayed that I might have the ability to fulfill what he was unable to do in life. To inherit such a purpose from such a father is something to be grateful for, and now that I am disappointed in my expectation of Amanda I shall devote all that I am to my father's purpose in me. I am going to be a minister."

"You be, hey? But where is the money comin' from?"

"Mrs. Short, it is to come out of these two fists."

"Well, Asahel, I do like your grit. The

good intentions of the father are strengthened in their children sometimes. Maybe it will be so with you."

"Mrs. Short, we have Thanksgivings for the harvest of the year, but the harvest seeds of right endeavors in those who have gone before us are more than any harvests that the hand of man ever sowed, and wherever my place at the Thanksgiving table may be, I shall never be wanting for something to be grateful for."

Poor tender-hearted Caleb, he shelled corn as never before during this painful scene. Suddenly he looked up and about for relief. His eye fell upon the courting stick.

"Here," said he to Amanda, who was crying, "just let us try this new comical machine, and see how it works. Mandy let's you and I have a little talk together. I'll put the thing up to my mouth so, and you just listen at the other end of it. There—I'm going to say something. Ready now, Mandy? Did you hear that?"

"Yes, father, I heard it just as plain as though you spoke it into my ear."

"You didn't hear anything in particular, did you, Asenath?"

"No, only a sound far away and mysterious like."

"Curis, ain't it, how that thing will convey sound in that way? I should think that some invention might come out of it some day. Now, Amanda, you just put your ear up to the funnel and listen again. Mandy," he continued through the tube, "if your heart is sot on Asahel, do you stand by him, and wait; time makes changes pleasantly." He put aside the tube. "There now, do you hear?"

"You didn't hear, mother, did you?" said Caleb to Asenath, glancing aside.

"No, Kalub."

"This is a great invention. It works well. Now let me just have a word with Asahel."

Amanda conveyed one end of the tube to Asahel's ear.

"Asahel." He took his mouth from the tube. "Did you hear?"

"You didn't hear anything, did you?" he said, looking toward Asenath.

"No, Kalub."

"Now, Asahel, you listen again," said Caleb, putting his mouth to the tube. "If your heart is sot on Mandy, you just hang on, and wait. Time will be a friend to you, and I will. There now, did you hear, Asahel?"

"You didn't hear anything, did you?" asked Caleb of Asenath again with a shake.

"I don't know," said Asenath, "it seems to me as though the hands are the hands of Esau, but that the voice is the voice of Jacob."

"Show! Well now, Amanda, you and Asahel talk now with each other. Here's the tube."

"Asahel Bow," said Amanda, through the tube. "I believe in you through and through."

"Amen!" said Asahel, speaking outside of the tube. "Amen whenever your mother shall say Amen and never until then. There is no need of any courting stick for me."

At this point of family history Caleb leaped around.

"I know what I did with it—I do now!"

"Did with what, Caleb?" asked Asenath.

"That letter for Asahel—it is right under my bandanna in my hat!"

Caleb went to his hat and handed the lost letter to Asahel.

The latter looked at it and said, "England." He read it with staring eyes and whitening face, and handed it to Mrs. Short, who elevated her spectacles again.

"That old case in chancery is decided," said he, "and I am to get my father's share of the confiscated property. I may have yet to wait for it though. My great-grandfather was Bow of Bow. He was accused of resisting the Act of Uniformity, and his property was withheld."

Asenath lifted her brows.

"Bow of Bow," she repeated. "He was a brave man, I suppose. Resisted the Act of Uniformity. How much did he leave?"

"An estate estimated at £20,000."

"Heavens be praised," said the suddenly impassible Asenath. She added: "I always knew that you had good blood in you and was an honest man, Asahel, just like your father; nobody could ever turn him from the right, no more than you could the side of a house; no Act of Uniformity could ever shape the course of old Seth Bow. And you are a capable man, Asahel; your poor father had limitations and circumstances to contend with, but you are capable of doing all that he meant to do. I always did think a deal of your father and I think considerable of your grandfather now. I always was just like a mother to you, now wasn't I, Asahel, good as two or more ordinary step-mothers and the like?"

"Bow of Bow," "Bow of Bow," continued Asenath. "Well, I have prayed that Amanda might marry well, and your part of £20,000 would be just about twenty times the value of the Smith farm, as I see it. That farm isn't anything but a bush pasture anyhow."

"Bow of Bow," what a sort of grand sound that has. "Bow of Bow." I once had an uncle that was a stevedore, an English stevedore, or a caveleer, or something of the kind, but he didn't leave any estate like Bow of Bow. I think he uniformed in the time of the Uniformity."

"Asahel, you just put that there courtin' stick up to your ear once more, and let me say a word now that I have new light and understand things better."

Asahel obeyed. There came a response that could be heard outside of the hollow tube: "Amen." A murmurous sound followed which was understood only by Asahel. "You will overlook my imperfections, now, won't you, Asahel? Pride is a deceitful thing, and it got the better of me. I only meant well for Amandy, same as you do. I'm sorry for what I said, Asahel. Marry Mandy, and I'll be a mother to you as I always have been. As good as two common mothers, or more, same as I've always been to Kalub."

Thanksgiving, the Bay Path, Hadley Meadows. The old folks sit by the west window now, in which the sun goes down. There is a coach in the Path, and on it Rev. Dr. Bow of provincial fame and his family, who are coming home. The Ingleside, the oak table.

"Dr. Bow—Asahel—I shall always call you that—will you say grace?" said Caleb, bent and old. Asenath need not bow. She is bowed with the weight of years.

"O thou whose love brought the breath in the springtime, and to the autumn the crowns of harvest, we thank thee for this reunion and for all. We thank thee that there is no event in life that we may not glorify, that thy law compensates for all

inequalities. We thank thee as a nation for what our fathers were; that the good purposes of the fathers are fulfilled in the sons, and that no right effort is ever lost."

"I will say amen, Asahel," said Asenath. And Asenath said "Amen."

OTHER POLIOEMEN.

BY REV. H. B. TOBEY.

Dr. Quint's last article for *The Congregationalist* is of special interest, not only because it was his last, but for the reason that it strikes the major chord of praise instead of taking up the minor strain of criticism and ridicule. But the Policeman at the Crossing is not *sui generis*; he is a type.

A close acquaintance with many members of the police force has disabused my mind of many prejudices. In relieving suffering and assisting to see justice done, some striking examples have come under my notice. The other day there came to my office a young woman under the protection of a policeman. A victim of man's lust, she had been turned out into the street by a cruel landlady who had seized her wearing apparel for rent. Penniless and grief-stricken, she sought the shelter of a station house and told the kind-hearted captain her story. He sent her to me, and with the aid of her police escort her clothes were secured and she was made comfortable.

One of our beneficiaries is an old man, a cripple. For several years some of the policemen in a certain district have maintained a quasi guardianship over him, taking care that he did not suffer want. When he became totally dependent and their resources were insufficient, they called attention to him and requested kindly offices in his behalf. On a certain occasion when we were compelled to go into court to fight a concrete evil, the opposition seemed insuperable, but the police captain in whose precinct the arrest occurred left his other duties and sat the day out in a determined effort that the offender should be punished.

Last year the Massachusetts legislature was asked to restore to the police relief fund the witness fees of the night officers, which twenty-five years ago were diverted from the treasury of this association to that of the city. The bill passed two stages, but was killed on the third reading. A member of the legislature stated to me that the defeat of the bill was due first to the sneer that the police had a "soft snap," while the members of another department of the public service were heroes, and to the ridiculous statement that night policemen would be tempted to arrest men for trivial reasons, so as to put them in court the next morning and secure the witness fees for the relief fund.

I have seen night officers in court who have been deprived of sleep for forty-eight hours because their presence as witnesses was demanded in the courtroom. It would take more than a few paltry witness fees to compensate for this deprivation. The exposure, and sometimes the suffering, involved in such experiences is a part of the "soft snap" of the police force. When we consider that these men work seven days out of the week, with a half-holiday only once in five weeks, and that they are exposed to all sorts of weather and most trying experiences, it may well be asked if the element of heroism is really lacking. As a matter of fact, evidences of bravery are constantly recurring. In the pursuit of information I was privileged to consult a number of documents at police headquarters bearing upon this point, and was surprised to find from physicians' certificates how many men were disabled temporarily and permanently by accidents and injuries received while in the discharge of duty. Whoever has seen an officer wrestling with a rum-crazed fiend has easily recognized of what fiber he must be. And when the not unusual episode is noted of officers overpowered by a mob while mak-

ing an arrest, their efforts will bear comparison with those of soldiers on the battle-field.

Just now efforts are being put forth to secure once more for the police relief fund the witness fees of which they were deprived for some unknown reason. It is hoped and believed that legislation to this end can be secured this winter. The Boston Municipal League committee on public health and safety (known as the police committee) has petitioned the police commissioners to grant members of the force a "church leave" every other Sunday during such portion of the year as it can be granted with safety. It is desired to enlist the sympathy of all our citizens in behalf of this movement.

A suggestion is not out of place here. How many of us have a personal acquaintance with the officers of the routes where our homes are located? The criminal knows them, and watches them as the rat watches the cat, but as a rule we are altogether unconscious of the protection they constantly afford us. It is time we changed our attitude and talked them up, giving the policeman the recognition he deserves. I am always impressed in our courts of justice when the judge addresses him as "Mr. Officer." The very title thus given lifts him up from the plane where a mistaken public sentiment has placed him.

METHOD OF RELIEVING ARMENIAN ORPHANS.

BY SEC. JAMES L. BARTON, D. D.

To provide for the great mass of suffering, uncared for, stricken childhood it is not necessary to construct, at large expense, orphanages into which children can be gathered in great numbers, and which might obtain the opposition of the government. All through the stricken districts there are yet standing a large number of houses belonging to native Christians. In many cases the head of the house has been killed or has left the country or is completely impoverished. These houses vary in size, but many of them, if properly systematized and arranged, will easily accommodate from ten or fifteen to forty or fifty orphans. These houses could be secured, together with the services of the owners, for little, if anything, more than their food and clothing. For additional help, if necessary, the land is full of starving Christian widows, who would gladly give their services night and day living with the children in return for a safe home.

Throughout the villages wherever Christian houses remain the process could be repeated until houses sufficient were provided for all the destitute. There is no doubt that the Gregorians would unite in this plan and heartily co-operate in securing places and in collecting and bringing in the children and in looking after the work.

The orphans would be of all ages from mere babes to about ten years for boys and a higher age for girls. Boys above ten in many cases suffered the same fate as their fathers. Some of the places might be especially equipped for the babes, others for boys and others for girls, the classification simplifying the management and control. All of these so-called orphanages containing children of school age would necessarily be supplied with teachers. Those located near existing schools would probably make use of the schools.

Undoubtedly, with few, if any, exceptions, each child would need at the outset a bed and clothing. The food would be simple, but abundant and wholesome. After going over the details of expenses most carefully, based upon personal experiences in that country, it seems fair to estimate that the sums suggested in the editorial column of *The Congregationalist* will be sufficient, upon the average, for the purposes specified. Unless so provided for many of these orphan children must starve like Turkish dogs, naked and alone in the streets of their native town or amid the ruins of their desolated homes.

The Home

BOSTON'S FIRST THANKSGIVING.

BY THERON BROWN.

John Winthrop stayed his heart on God
That first New England year.
His faith unconquer'd looked abroad
With grand and patient cheer.
His buoyant voice was prophet's breath
To homes whose hope had flown,
In hunger, thirst, disease and death
That had not spared his own.

"Be strong, my people! Not in vain
We crossed the cruel sea.
Our Canaan, clad with spring again,
In Canaan's bloom shall be.
Short trials may not turn us back,
Nor fears our faith destroy,
Who walk in Jesus' thorny track
To win his heavenly joy."

O, dismal was the winter bleak
That shut the settlers in.
Their hasty village roofs were weak,
Their wooden walls were thin;
And famine, ere the frost took off
Its deadly hand, stole nigher,
To prowl by every kneading trough
And lurk at every fire.

John Winthrop bravely toiled and spent,
And shared the want and cold.
No less a chief in such lament
Had borne himself so bold.
"The Lord is gracious"—thus he spake—
"Now let his Israel pray.
Your sorrows to his altar take,
And keep a humble day."

Ah, still to suffer, wish and wait
Must Boston bend the knee.
And woe if England send too late
Her comfort o'er the sea!
Yet patiently the leader fed
His camp of starving souls
Till the last batch of Christian bread
Was baking on the coals.

And when one neighbor, sore bereft,
Preferred his meek appeal,
Of all the good man's store was left
A single scoop of meal.
He gave it—and, as if straightway
In sight God's angel flew,
Behold, full sheeted, up the bay
The stout ship Lyon blew!

"Rejoice! All Shawmut Cape come out!
Your fires of welcome flame!
Now all the king's plantations shout
And praise Jehovah's name!
He brings his children food at last;
Your sackcloth cast away,
For lo, tomorrow's published fast
Shall be Thanksgiving Day."

John Winthrop said; and at his word
To every hamlet door
Full stock and hoard for shelf and board
The glad householders bore.
Then in the feast long waited for
They quenched their winter cares,
And blessed their godly governor
Between their psalms and prayers.

What loss if up the heavenly arch
There climbed no harvest sun?
What though they heard the winds of March
Before their joy was done?
What though John Winthrop's wife came not?
The time was ripe for praise
When love through suffering months had
wrought
A land's Thanksgiving Days.

Let us do our duty, and pray that we may
do our duty here, now, today; not in dreamy
sweetness, but in active energy; not in the
green oasis of the future, but in the dusty
desert of the present; not in the imaginations

of elsewhere, but in the realities of now.—
Canon Farrar.

While Puritan principles, we fervently hope, have become firmly imbedded in our national life, yet Puritan customs have long ago disappeared. Of special days, outside Sunday, observed by our forefathers, only Thanksgiving seems to have retained its original idea—that of a joyous family festival. Fast Day, in Massachusetts at least, so lost its significance as to be dropped out of the calendar altogether, but may the time never come when we shall surrender or greatly modify this annual reunion of parents and children under the old roof tree. The spectacle of hundreds and thousands of them hurrying across the continent next week, from Maine to California and from the Atlantic to the Pacific Coast, for the sake of meeting together at the hearthstone around which cluster so many precious and hallowed memories, is a token that the springs of sentiment are not altogether dried up in this practical age. God be praised for this spirit of tender regard for the blessedness of household ties and childhood associations!

How often we misjudge each other from a failure to look beyond the horizon of our own experience and environment. "She's a very proud woman," severely remarked one of these careless censors, on seeing a somewhat elderly neighbor wearing a becoming dress and her hair crimped. Yet in that particular locality it was a positive refreshment to others to see one woman beyond middle age who was not sallow and wrinkled and regardless of her appearance. Harper's *Bazar* mentions the case of a hard-working literary woman who scornfully exclaimed concerning a certain author, "A society woman writing! Well, I suppose I ought to be glad that there is one of them who can do something not frivolous even if she does take the money away from us." Another comment was, "I never realized before that any one who had been in society could have a single sincere or honest purpose." The same journal points out a common tendency to think of dirt as a necessary concomitant to poverty, as illustrated in the action of a charity visitor who refused to order coal and food sent to a poor woman because her stove was blacked and her windows washed! Verily the old injunction, judge not, still has need of enforcement in modern society.

THANKFULNESS AS A MEANS OF GRACE.

BY MRS. MARGARET E. SANSTER.

Lips say God be pitiful,
That ne'er said God be praised,

sang Mrs. Browning, crystallizing in a couplet a truth which every day's lack of gratitude to the generous Giver of all our good bears sorrowful witness. Our impulse in trial and pain is to call for help; in extremity we clamor for relief; in peril and darkness we lift up our hands to the heavens. Not always do we render the tribute of thanks to him who so bountifully spreads our tables, so wonderfully guides our way and so instantly aids us in our time of need. When have we ever gone to him in penitence and faith and been denied? When shall we ever get to the end of the mercies which make the outgoings of the morning and the evening to rejoice? Yet in our private devotions we sometimes forget to ac-

knowledge our obligation to God, and as a people we have occasion to be reminded, as we are by the feast the fathers set, that our national life and institutions are tokens of his watchful care and ceaseless wisdom.

In considering thanksgiving as a means of grace, ought we not to make a special note of all from which we have been saved in the things that have not happened? How safe have been our journeys! How free from accident the tenor of our lives! How protected have been our homes! How long an immunity have we had from sickness, and how seldom has the angel of death spread his wing of darkness over our threshold! Yes, thanks be unto God for the sorrows we have not had to bear, for the calamities that have not fallen upon us and ours.

Thus on the negative side. But on the positive, what pleasure we have had with our dear ones as the years have sped! How the children have grown and flourished, doing well at school, showing nobleness and developing fine characters, how the business has prospered to which we have set our hands, how our lines have gone, if not to the ends of the earth, yet to such ends as we most desired, so that life has been blithe and full of song and sweetness and beauty! What rare and interesting people we have met, and how delightfully we have widened our circle of acquaintances, so that our lives are much enriched by the new faces and new voices and new intimacies which have come into them. Then in family history, so eventful under the roof, so sacredly sheltered from the outside intrusion, what sweets have there been of the birthday and the bridal, and the glad personal anniversary! What secrets of happiness, as pronounced and far more numerous than the secrets of care! Let us remember the years of the right hand of the Most High, and, remembering, let us thank God and take courage.

Not one of us but has a long record of direct and individual causes of gratitude to God, in help received to conquer innate inclination to sin, to resist temptation and to put Satan under our feet. Then, too, if we have had moments of hallowed communion, sweet glimpses of our Lord, a sense at times of his nearness, an increasing and most helpful realization of his presence with us in our various experiences, in our weakness as in our strength, our grief as in our joy, for all these we can but offer our "humble and hearty thanks."

Thanksgiving Day is so fully and sacredly the home day in our dear country that we must never suffer its glory to wane, nor allow its celebration to fall into decadence. The land over, trains are loaded with the children going back to the homestead, fathers bringing their boys and girls to visit the dear old people who grow young with their grandchildren about them, sons hastening to the mother's side once more, city folk seeking the country, country folk turning to the town. Homeward ply the shuttles, and roll the wheels; the very winds grow merrier as they blow on Thanksgiving eve, and the snow, if it happen to come, falls with an air of holiday.

And in our grateful thanks let us never leave out a memory of those for whom defeat and strife and struggle are over, for those, still ours, and still dearly beloved, who are safe in the city of the King, beyond the last river, beyond the touch of death, forever free, and forever living! Thanks be unto God for the great company

of our kindred and friends who dwell where the song of praise is endless, in "Jerusalem the golden."

If they had cause for thankfulness
Who crossed the bitter sea,
To build within the wilderness
The altar of the free,
Who paused amid their bread of tears,
In exile and in pain,
To praise the God who hushed their fears,
And gave them sun and rain,
And seed that pierced the rocky soil,
And harvest ere the snow,
If they were glad, 'mid grief and toil,
Our fathers, long ago,
O! what rich chord of nobler song
Should we this hour uplift,
On whom so swift love's favors throng
Who reap so large a gift.
Father, from out thine open hand,
Through all our borders wide,
Drop bounties on our smiling land,
No prayer of want denied.
Receive our thanks that seek thee, Lord,
Our words are weak to say
Praise God from whom all blessings flow,
Our heart-felt psalm this day.

Everything and everybody is glad on
Thanksgiving, for

God's in his heaven
All's right with his world.

FAMILY PRAYERS A SAFEGUARD.

BY REV F. H. PALMER.

An instance recently came to my notice of a young man, going out into the temptations of a great city, who was urgently solicited to a form of sin to which by nature he was peculiarly susceptible. Hitherto he had been kept by the restraints of a happy, healthful home environment from feeling the real power of this particular form of evil. Now, separated as he was from those surroundings, the full force of opportunity and inclination asserted itself. It was the arch tempter's hour, and his special emissary was subtle and urgent. This young man was not a professing Christian. He was not particularly thoughtful or serious. But, as he afterward expressed it to a confidant, he listened a moment to the suggestions of the tempter, and then turned and actually ran as fast as his legs would carry him until a safe distance was placed between himself and the spot where he had felt so fearfully inclined to sacrifice his manhood and forsake the loving teachings of father and mother. It was a long while before he got over the shock which the awful strength of the temptation had given him.

This young man, though not consciously converted, was saved, in this first supreme test of his young manhood, by the family prayers of his father's home and the influences which accompanied them. The anchor held when the stress of the storm burst upon the frail barque of the voyager. We sometimes think that the few hurried verses read before the scattering of the family to their various occupations in the morning, or the brief petitions put up at night ere the sleepy-eyed children are sent off to their bedrooms, are not of much value. But there is, nevertheless, a saving power in them of which no Christian parent would wish his child deprived. God often works slowly. Perhaps we shall not see tomorrow the effect of today's faithfulness to duty or appropriation of privilege. But wait a while. By and by, in such an hour as ye know not, the Lord cometh. Some wise old Christian has said that he would not miss a single prayer meeting for fear that some duty, trial or temptation might be in store for him, the spiritual preparation for which was being offered to him by God in that particular service. If he missed it he would be all unprepared for that crisis. So many a link in the chain that is to hold

our young men and women safe and sure from shipwreck by and by is being welded when we little suspect it in the faithful observance of the responsibilities of Christian nurture. We cannot afford to risk sacrificing or hurrying such an important means of grace as family worship.

In the writer's family it was noticed that the children were somewhat inattentive to the Scripture reading. To remove this difficulty it was proposed that at the close of the reading, which, by the way, is usually the mother's special part in the service, each in turn, beginning with the youngest, should put into words at least one lesson learned from that evening's passage. The interest of all was by this plan at once arrested and from that day our family prayers have had a new interest. The children vie with one another in noting, remembering and putting into their own original language the special lessons that appeal to them. The other evening, for example, we had the passage in St. Luke's gospel about the woman and the lost piece of silver, and also the parable of the Prodigal Son. After the reading little Helen said she had learned that when she was out to play and lost anything she must stop playing right off and hunt around until she found it. Gladys added that even if we were at work we ought to leave our work and look everywhere till we had found that which was lost. Cleave said that if we got a lot of money from our father or anybody we mustn't go off and spend it for rum and tobacco and such things, and Herbert completed the idea by suggesting that we could find right uses for our money in helping other people and doing good. A few words from mother and father enforced these lessons and pointed out the bearings of the parable and story in other directions.

Sometimes the comments of the children are exceedingly quaint and original. They show the older ones how much more the little members of the family circle take in than they are usually given credit for, and the glimpses into the beautiful realm of child nature are sweet and inspiring. As for the children, habits of attention, observation, translation of ideas and expression are thus cultivated, and surely spiritual as well as intellectual nourishment is garnered. After each has repeated from memory a verse of Scripture all kneel in prayer, joining in the Lord's Prayer at the close. We would far rather drop out the chief meal of the day than omit our family worship.

THANKSGIVING.

Through the long day the peasant woman went
Gleaning the stalks the workers left behind
In the wide field—and yet, when day was spent,
But scarce an armful had she then to bind.

Two sheaves she made thereof—one small and fair,
And as she passed the shrine along the road
She left the tiny sheaf of gleanings there
In thankfulness, though light indeed her load.
—Flavel Scott Mines, in *Harper's Bazar*.

THE REVOLUTIONARY SOLDIER'S RETURN.

A STORY FOR THANKSGIVING.

The soldier had enlisted in that most adventurous and perilous branch of his country's service, privateering. He had left his home and family in the old town of Durham, Ct., not long before the surrender of Lord Cornwallis at Yorktown. He had early experience of the varied fortunes of war, his vessel capturing at least one prize before it was in turn captured by a British

man-of-war and taken to England. Instead of being confined in the prison at Portsmouth, as so many of his countrymen were, he, with perhaps others of the crew, was sent back some distance in the country, and boarded at an expense to the British Government of one shilling per week.

From this frugal style of living he was not released until the final treaty of peace, which was chiefly negotiated by the patience and skill of our wise ambassador, Benjamin Franklin. Family tradition attributes to Dr. Franklin some special interest and effort in behalf of these prisoners in the obscure country district. It was now the autumn of 1783. A long passage in a sailing vessel followed, without the luxurious appointments of a modern steamship, but with the happy realization that the long war for independence was over, that the American colonies had triumphed, and that *he was going home!* But would he find a home? Who would be there to greet him? He had heard nothing from them during the two years of his absence, nor had he been able to send any word to them.

Landing at New York he stopped only long enough to obtain the prize money due him, and then pushed on afoot towards his Connecticut home. It was considerably over one hundred miles; he had no bicycle, and the old-time roads in late November were not very favorable to rapid pedestrianism. But heart within and home ahead, he trudged on, although not without anxious misgivings. He reached the toll-gate in ancient Durham at nightfall. He ventured to ask the keeper if he knew whether a Mrs. W— lived in Durham now. "Yes," was the reply, "the widow W—, and a hard time of it she has too, with her family of small children. They can't help her much, for they are all girls except the baby." That was good news—he did not know until now that he had a son, for the child was born after his sailing away on the privateer.

Pressing on with lighter heart and foot he reached his home, and found his daughters out of doors trying to gather in the poultry from the sleety storm which had begun. He helped them to accomplish their task, and they in turn invited the kind stranger to go in and warm himself, telling their mother of his help. He was a stranger to the mother also! His hair and beard were long, his face was browned, a sabre wound upon his face had materially changed his appearance. No word having been received from him or about him, especially when other American prisoners had returned, he had been given up as dead.

He warmed himself by the fireplace and entered into conversation with the woman of the home, asking whether she had always lived in Durham. No, she was born in Haddam, the next town. Did she ever know John Johnson of Haddam? Yes, he was her brother-in-law. Was she ever acquainted with Moses Parsons of Haddam? O yes, he was her father. He gave one more name and she replied quickly, "Are you that man?" He was not, but he had known him well years ago.

She would gladly ask this stranger, who was evidently from her native town, to stop for the night, but frankly told him that she had barely enough meal for herself and children, and she was cooking that for their supper. If he would go on to such a house, a mile and a half further, he would readily

find a lodging. The stranger answered that he did not care for any food, that he was tired and did not wish to go out in the storm, and begged that he might be allowed to remain over night.

When the "hasty pudding" was ready it was put on pewter plates and he was given one. Eating sparingly, he soon persuaded the little boy, nearly two years old, to sit in his lap, and asked him his name. The child told it—"Stephen." The man said: "I had a brother by that name, and he gave me a pocket inkstand, which I have carried many years to remember him by. I will give it to you for your name," and took from his pocket the well-worn inkstand and gave it to the little boy. The mother, who had stood eagerly listening to the stranger's words, came up to him, lifted from his brow a lock of hair, discovering a scar, which she recognized—he was a stranger no longer!

This touching story which might have graced a work of fiction is not fiction at all, but a truthful tradition, carefully preserved and lovingly repeated in an old and well-known Connecticut family. It has just been repeated to me by a venerable lady, who is little Stephen's daughter and granddaughter of the Revolutionary soldier. Whenever repeated it has always ended as told above—the rest was too sacred to be put in words. But the heritage of patriotism from the privateersman prisoner has shown itself even to this day in earnest Christian lives, known by their works in the churches at home and in the missionary service abroad. MOCCASIN.

THE BONDAGE OF DRESS.

The question of "deliverance from the bondage of dress," discussed in *The Congregationalist* of Oct. 29, is one that must often confront the earnest, serious-minded woman. Most of us desire to devote our time and mind to some special work. One is burning with zeal for benevolent and charitable causes, another loves art or literature with absorbing intensity, while still another bounds her desires by the home. She would have leisure to apply herself in various directions—to current events, music, social observances—in order to be a true helper in the home, fitted to enter intelligently into the interests of husband, son, daughter, and thus render temptation from without powerless to work harm. How can she do this while under bondage to dress, not free to dress neatly, becomingly, elegantly, according to her own sense of what these words imply, but bound by the dictates of fashion?

But is not the remedy in our own hands? Now and then a brave soul dares be independent, and receives the tacit, if unexpressed, respect of her less emancipated sisters. I think here of a lady from an old family in one of our large cities, whose standing did not depend upon her personal appearance. Passing one day in her walks a poor old woman sitting bonnetless by the sidewalk, grinding her hardy-gurdy, she was moved with pity. On reaching home she sent her servant to the woman with the bonnet she had just removed from her own head. A few days later, passing the same spot, she saw the old woman sitting bonnetless as before, in the drizzling rain. Curiosity prompted the lady to inquire why the bonnet was not worn, when she received this reply: "Do you think I would wear that old-fashioned thing?" Which of these women, I ask, was in bondage to fashion, and with which would we be classed?

The late Maria Mitchell was an instance of independence in this matter, and she so influenced the pupils under her charge at Vassar that they gloried in it. They were proud of their Miss Mitchell appearing in her plain

gray dress at gatherings of fashionably dressed people, any of whom were glad of recognition by the distinguished teacher with whom dress took its proper place—in the background. A friend of Gail Hamilton's told me years ago of her impatience at having to occupy her mind with what she should wear. "Find me a dressmaker" she pleaded, "who will know what I ought to have and will procure material and make my things for me. I don't want to have to think anything about it."

We have not all such an assured position, from intellect or family descent, that we can afford to be unmindful of our personal appearance. But if one be innately a lady it will appear, whatever her garb. I recall my dear mother, who in order to give her daughters the advantages she desired for them must make many sacrifices. A young friend of mine, accustomed to some degree of wealth and luxury in her own home, was a frequent visitor in ours. She said to me one day: "I visit at a house, and I come back again after a year and find some one wearing the same dress as before, but nice in every way, and always a lady, and my love and respect for her grow mightily." No name was mentioned, but I knew. I often think if we could realize the influence upon young girls of one who can afford to dress simply and yet always look the lady, we might be willing to remit, for their sakes, this constant striving after the latest fashion.

The various organizations of intelligent women to be found at this day in all our cities and towns might exert a more direct influence in this particular. From them does come an impulse for good, in that their club work demands time which would formerly have been devoted to the pursuit of fashion or the requirements of society. But I believe most profoundly in individual conviction and individual effort. Let the mothers of the land, let the teachers in our schools and colleges for girls see to it that their example and precept are what they should be, and the years to come will witness a higher standard among women. The change is coming. The very chafing of women under their bonds is the beginning of the end. Let each individual woman, by her own example and by her influence over those in her charge, do what she may to hasten this end. S. C. H.

EARLY THANKSGIVING DAYS.

The first recorded Thanksgiving was the Hebrew feast of the tabernacles.

The first national English Thanksgiving was on Sept. 8, 1588, for the defeat of the Spanish Armada.

There have been but two English Thanksgivings in this century. One was on Feb. 27, 1872, for the recovery of the Prince of Wales from illness; the other, June 21, 1887, for the Queen's Jubilee.

The New England Thanksgiving dates from 1633, when the Massachusetts Bay Colony set apart a day for thanksgiving.

The first national Thanksgiving proclamations were by Congress during the Revolutionary War.

The first great American Thanksgiving Day was in 1784, for the declaration of peace. There was one more national thanksgiving in 1789, and no other till 1863, when President Lincoln issued a national proclamation for a day of thanksgiving. Since that time the President has issued an annual proclamation.—*Journal of Education*.

At a meeting of locomotive engineers the following toast was offered: "To our mothers—the only faithful tenders who never misplaced a switch."—*Springfield Union*.

He who is truthful, just, merciful, kindly, does his duty to his race and fulfills his great end in creation, no matter whether the rays of his life are not visibly beheld beyond the walls of his household, or whether they strike the ends of the earth.—*Lord Lytton*.

Closet and Altar

Begin each day by tarrying before God and letting him touch you. Take time to meet God.

Thanksgiving is good, but thanks-living is better.—*Henry*.

I believe it! 'Tis thou, God, that givest, 'tis I who receive:
In the first is the last, in thy will is my power to believe;
All's one gift: thou canst grant it moreover as prompt to my prayer
As I breathe out this breath, as I open these arms to the air.

—*Browning*.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for, though prayer purchase blessings, giving praise doth keep the quiet possession of them.—*Thomas Fuller*.

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? Must I lift up my hands over my dead and say: "Father, I thank thee that thou hast taken away my friend"? Is it pleasing to my Father that loss should be pleasant to me? Is it good that I should be told to give thanks in everything? Be still, my soul, thou hast misread the message. It is not to give thanks for everything but to give thanks in everything. It is not to praise God for the night but to bless him that the night is not deeper. I have read of the Son of Man that he gave thanks over the symbol of his broken body. Not for the pain, but for the mitigation of pain, did the Son of Man give thanks—not that his body was broken, but that it was broken for me. In thine hour of sorrow give thanks like Jesus.—*Matheson*.

Gather the harvest of our prayers—

The harvest of our gratitude—

For life, and all that makes it sweet,

For health and strength, for air and food,

And let the incense of this day—

Set thus apart for joy and praise—

Burn in our loving hearts through all

The year's gift-crowned days.

—*Mary D. Brine*.

O God of love, we render thee hearty thanks for all thy mercies, but especially for thine unspeakable gift, Jesus Christ, thy Son, in whom all gifts and blessings are included. We praise thee that thou dost keep mercy and truth with thy people from generation to generation. Bless our mingling together this Thanksgiving time. May our home friendships become more and more deep and tender. We make special prayer for the children. We thank thee for childhood and for all it means to homes and to this world. We pray for the aged ones. In the evening of their lives may the light of the knowledge of the glory of God in the face of Jesus Christ illumine their pathway. We bless thee today, O God, for the common faith which binds together the great household of believers throughout the world. Quicken us all by thy Holy Spirit. We praise thee for our glorious heritage as a nation. Preserve us from unbelief and all forms of unrighteousness. What shall we render unto thee, O Lord, for all the mercies which have crowned this year? We will take the cup of thanksgiving and call upon thy holy name and offer the sacrifice of praise in the name of Jesus Christ our Saviour. Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

100. CHARADE.

The blue nosed TOTAL cares not for duty
Or discipline, over much;
A languid, passionate Southern beauty—
You have surely heard of such.

Though ONE may TWO him in some degree,
With the beat of education
He and his record, I fear, will be
To ONE but a poor relation.

He sits at ease in his circus pen,
Hunched up like a 'cycle scorcher,
And sees a sergeant putting his men
Through evolutionary torture.

He flattens his nose against the glass
With a look of contemptuous wonder
At that cold squad on the frosty grass
That the blue-nosed ONE TWOS yonder.

M. C. S.

101. POETICAL ALGEBRA.

Here is a pretty little geometrical "tangle" which I like to give to bright boys and girls. I tell them that this is one of the problems of Longfellow's Poetical Algebra. (See Kavanagh, fourth chapter.)

In a certain lake the bud of a water lily was observed one foot above the water, and when moved by a gentle breeze it sank in the water at the distance of two feet. What was the depth of the water? G. S. NEWCOMB.

102. ANAGRAM.

Sleeping calmly at setting day,
Smothered in curls on Mary's breast,
Here, finds wee Mabel, tired of play,
IS REST.

Frank, the wayward, the mother's despair,
Owns that Mary's his friend, the best,
Knows in her counsel and her care
IS REST.

Nell and Mary, gentle and kind,
Each in the other's love is blest;
Trusting and faithful, here they find
IS REST.

HARRY.

103. THE POWER OF A LETTER.

1. What letter changes a man into a woman?
2. What letter changes a boy into a woman?
3. What letter makes a wing a thought? 4.
What letter transforms a cooking stove into a
beautiful fruit? 5. What letter makes a jug
a drain? 6. What letter transforms a crime
into a clergyman? 7. What letter changes a
mythological poet into the god of dreams?

JIM JUMPER.

104. DECAPITATION.

In hour of deepest woe
For heavenly comfort go;
ALL for some TWO
To guide thee through;
Help thou shalt surely know.

THREE, answering to thy call,
If humbly thou dost ALL,
There shall be given
A TWO from heaven,
To light woe's sable pall.

BITTER SWEET.

105. FAMILY OF SONS.

1. What son do criminals dread? 2. What
son often brings the suicide to the grave? 3.
What son is a crime? 4. What son helps
make houses? 5. What son rebels against
the government? 6. What son's voice is loud?
7. What son is a guard? 8. What son assists
in understanding? 9. What son roams wild
and free? 10. What son is musical?

ETHYL.

106. RIDDLE.

The half of a mule
With the tail of a goat,
And one-fourth of a fool
Joined to the end of a mast,
Will tell you the sign
On the house I just passed.

G. W. S.

ANSWERS.

95. Loire's, oriels, lories, oliers, elisor.
96. New York; Brooklyn; New York; New Haven; Connecticut; Boston; Lowell; Massachusetts; New Hampshire; Vermont; Portland; Maine; Virginia; President Washington; President Madison; President W. H. Harrison; President Taylor; New Jersey; people of New Jersey; New Yorkers; President Cleveland; Pennsylvania; Philadelphia; Pittsburgh; Alleghany City; people of Ohio; President Grant; President Garfield; Cincinnati; North Carolina; Tennesseans; Tennessee; President Jackson; Kentuckians; Kentucky; President Lincoln; Michigan; Detroit; people of Wisconsin; people of Kansas; Kansas; Texas; South Carolina; Maryland; Baltimore; Alabama; California; Nevada; people of Florida; Florida; New Orleans; Louisiana; Illinoisians; Illinois; people of Indiana; people of Missouri; Missouri; Mississippi; Mississippians; Oregon; Minnesota; people of Minnesota; people of Iowa; Georgia; Atlanta; Georgians; city of Washington.
97. Mark, mar.

98. 1. Blessing. 2. Missing. 3. Kissing. 4. Bossing. 5. Dressing. 6. Compassing. 7. Addressing. 8. Dosing. 9. Expressing. 10. Embarrassing. 11. Confessing. 12. Distressing. 13. Increasing. 14. Progressing. 15. Teasing. 16. Professing. 17. Trespassing. 18. Amassing. 19. Pleasing. 20. Harassing.

99. The astral regions.
Recent solvers are: Nillor, Middletown Springs, Vt., 92, 93, 94; M. Elliott, Newburyport, Mass., 91, 92; Fauny C. Hatch, Marshfield, Mass., 91, 92, 93, 94;

Daniel S. C. Perkins, San Francisco, Cal., 86; S. M. J., Brookline, Mass., 91, 92.

A. S. B., Kingston, Mass., points out that the author's answer to No. 86-2 must be slightly incorrect, as on dividing the twelve hours at that point two-thirds of the first part exceeds four-fifths of the last part by six and two-thirds hundredths of a second.

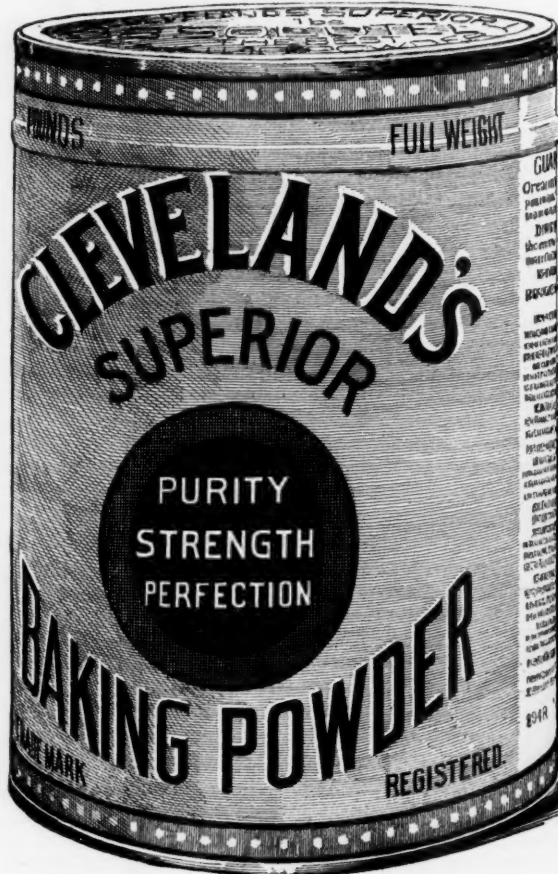
Several contributions from readers are filed for future use.

THREE REASONS.

I once met a thoughtful scholar who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: "First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."—Bishop Whipple.

The common problem, yours, mine, every one's,
Is not to fancy what were fair in life,
Provided it could be; but, finding first
What may be, then find how to make it fair
Up to our means.

—Browning.



It does the work just right every time.
That's why all the leading teachers of
cookery use and recommend it.

The Conversation Corner.



THREE cheers for the old flag—and three times three, if you feel specially patriotic!

VERMONT.

Dear Mr. Martin: In these times of flag-raising there has been a question as to just how the stars and stripes should hang. Will you kindly give in the Conversation Corner any information on the subject? Also, when is a flag at half mast?

HELEN P.

Vermont has always been so grandly loyal to the nation and its ensign that all her sons and daughters assuredly ought to know "how the stars and stripes should hang!" Perhaps I do not understand the point of the question. Of course, the "union"—that is, the corner containing the stars—should be uppermost; to hoist the flag with the "union down" is either a stupid blunder or else a sign of special distress. In putting up a flag be careful and hoist so that the halyard fastened to the top of the flag goes up first. The flag is hoisted "at half mast"—i. e., half way to the top of the mast or flag pole—as a sign of the death of some one on board of a vessel approaching port, or of some prominent citizen or public officer on shore. Sometimes it is thus placed as a sign of distress on board the ship which carries it.

... I wrote the above yesterday—election day—and stopped to hear the news, coming all night long, from our forty-five States, news which makes me "feel specially patriotic," so that at early morning I went "aloft" and answered again Helen's "question as to just how my stars and stripes should hang"! I speak of this freely, because I have no doubt that the great majority of you feel the same way and, long before you will read this, have had your part in cheering for the "old flag." It has not been a contest of parties, as usual, but one of principles. Hundreds of thousands of Democratic voters, including the President and his Cabinet, have united with the Republicans—and Confederate soldiers with Union veterans—in deciding that the nation shall have honest money, and not cheat its own people or other nations; that the great reform in "civil service" shall go forward and not backward; that the judges of our nation shall not be made or unmade by politics; and that the President shall have power to subdue riot and anarchy anywhere in the land.

All that political orators have promised may not be fulfilled, but these four things belong to right and justice and honesty in our Government. Without them our Government would certainly be in danger. I think we young people should remember this lesson of the election, too, when in the future it is questioned whether such great questions, on which depend the prosperity and safety of the nation, ought to be decided by the votes of millions of people, scattered over the continent, many of them ignorant or vicious or prejudiced. When the occasion comes—as in 1860 and 1866—the good sense and conscience of all the people will be aroused, and they will settle the question rightly. Yes, the republican or democratic form of government is better than a monarchy, about which something

was said in last week's *Corner Scrap-book*. But the people of a republic must know something, must think for themselves, must be honest—that is why the Corner takes the liberty to talk about these things so much. And now, having settled the national problem, let us see what the children have to say.

NORFOLK, CT.

Dear Mr. Martin: I think that the reason why the French presidents resign is because they are not wholly protected from anarchists; at least, that is why M. Casimir resigned the office. French presidents are elected for seven years. I am a Cornerer.

CLAUDE K.

Yes, I know you are, and I ought to have printed your word about the French presidents before (see Corner, June 18), but it comes in nicely this week. Would it be better if our presidents were elected for seven years, rather than four? I am sorry that the "biennial amendment" failed to be confirmed by the people of Massachusetts this election, for it seemed to promise an improvement, in the way of having State officers and legislators continue in office two years, and so be better fitted to perform their duties. By the time it comes up again, you will—some of you—be able to vote on it!

KEEVILLE, MINN.

Mr. Martin: Dear Sir: May I ask a ? of your Cornerers? I enjoy reading the letters and have found much information in that way, so now I want to ask those geographically inclined if they can tell me where *Mt. Kilborn* is. It is one of a series of questions in an elementary geography, but I have been unable to find its location, either by research or inquiry.

MAUDE T.

If any of you know where *Mt. Kilborn* is, raise your hands!

DORCHESTER, MASS.

Dear Mr. Martin: I want to tell you how much I enjoy reading the letters that the boys and girls write to the Conversation Corner. My sister and I have been interested in collecting different kinds of worms, and watching them turn into chrysalids or spin a cocoon in which to spend the winter. I found a black and yellow worm feeding on the milkweed leaves, which turned into a very beautiful light green chrysalis with golden buttons on it. In a few more days we expect to see the butterfly. I have earned nearly enough for my missionary dollar this year.

HELEN C.

That must be a very interesting study. Since mentioning a few weeks ago books on insects, I have heard warmly recommended a larger one, with full descriptions and fine illustrations and plates. If you wish to pursue the study scientifically, inquire for Hyatt's *Insecta* (Heath & Co., Boston: price, \$1.25.)

HYDE PARK, MASS.

Dear Sir: The "baby blue eyes," spoken of in the Conversation Corner lately (Sept. 24, Oct. 22), is *Nemophila insignis*. If you could see them covering some of the California hillsides in early spring, you would almost think a piece of the blue sky was spread out before you. There is another variety, *Nemophila maculata*, which is quite common in many parts of California. It has somewhat larger flowers than the other: they are white, with a dark purple spot at the outer edge of each petal. The seeds of both of these are sold by florists, but they thrive best where Mother Nature planted them.

B. H. L.

I have a ? in natural history. Bicycling the other day with an observant boy through the woods, we heard at a distance, for a considerable time, sounds like those of a hammer. But there was no house in the direction from which the sounds came, nor do I think any Massachusetts mechanic would pound so slowly! The boy thought it might be a bird, and suggested a query in the Corner.

Mr. Martin

CORNER SCRAP-BOOK.

The Long-Lived Queen. One advantage of a monarch's reign—especially if prolonged like that of Queen Victoria, referred to in this column last week—must be the thorough knowledge of other rulers and the public affairs of other nations. In 1844 Nicholas I., Autocrat of all the Russias, visited Victoria. She wrote this about him in her diary: "He gives Albert and myself the impression of a man who is not happy. . . . I think his immense power weighs heavily on his head." He reigned thirty years and died in the midst of the Crimean War. Alexander II., his son, reigned twenty-five years; Alexander III. thirteen years until 1894. Now Nicholas II., the reigning czar, great-grandson of the royal guest of 1844, comes to England and finds Victoria still on the throne. (You remember that the Czar's Czarina is Queen Victoria's granddaughter.) Query: Is this better than our system of changing rulers once in four years?

Another Granddaughter of the Queen of England I have just read about. She was Maud Wales—so to speak—and is now the wife of Prince Charles of Denmark. Like many other sensible persons, not of royal blood, she uses a bicycle. She warns pedestrians out of her way with six little bells, alternately gold and silver, which are attached to a band of white leather studded with turquoise gems. I wish the item had stated whether she rides a Columbia, a Warwick or a Crescent; also, whether, despite her gold and silver bells, she fell off a few times while learning to ride!

The Little Queen Who Was Snowballed. A lady sends me for your Scrap-book an amusing incident of Wilhelmina, the young Queen of Holland. It happened four years ago, when she was about twelve years old. Driving with her mother they suddenly came upon two or three schoolboys, who were engaged in the amusing act of snowballing some little girls. Wilhelmina immediately jumped out and commanded her young subjects to stop. That they did not propose to do, and at once began to fire their missiles at the little Queen herself. She bravely stood her ground, filled her hands with snow and was about returning the charge when a royal officer appeared and asked the sportive boys if they knew that they were snowballing the Queen of Holland. They, of course, did not and instantly disappeared. Then the queenly girl laid down her handfuls of snow sadly, saying to her mother, "I do wish I could have thrown it at them!" What a pity she had not been allowed to do so—it would have done her good, and those boys would have exulted to their latest day that they had snowballed with the Queen!

English Nurses for Royal Children. I have just seen the interesting statement that nearly all the royal nurseries of Europe are in charge of English women. The present Emperor of Germany, as well as his brothers and sisters, were brought up by an English nurse. This was also the case with the young Queen of the Netherlands, the present King of Portugal, the young King of Spain, the crown prince of Sweden, the children of the King of Greece and the "Grand Duchess Olga," the little daughter of the Emperor and Empress of Russia, the nurse for the latter having been specially selected by Queen Victoria. The relationship of V. R. to some of the other families suggests that she had something to do with the other selections too. It certainly will not do any of the royal children any harm to be under the discipline and instruction of a good English woman for a time! It may be one way of bringing about the time which some anticipate, when the English speech and English type of character shall control the world!

L. A. M.

The Sunday School

LESSON FOR NOV. 29. 1 Kings 10: 1-10, 13.

THE FAME OF SOLOMON.

BY REV. A. E. DUNNING, D. D.

Sheba was in southern Arabia, on the east of the Red Sea and about 1,500 miles from Jerusalem. Christ speaks of the Queen of Sheba as the Queen of the South, and of her country as the end of the earth. Nothing more than this is known of her, though the Arabs have named her Balkis and have many legends of her beauty, wealth and wisdom. But her visit to Jerusalem is described simply to emphasize the greatness of God's chosen people and to illustrate the fulfillment of his promise to make them a mighty nation. That greatness culminated in Solomon. This incident suggests to us:

1. How Solomon's fame was made. It must have been great, since the queen of a land so distant as Sheba was constantly hearing about it. It must be remembered that there were then no newspapers, steam or regular lines of travel to spread news. It had taken centuries to make Solomon's fame. The work of Abraham and Moses, of Samuel and David, had entered into it, and that of countless unnamed Israelites. Every honorable man is more indebted to others than to himself for his good name. The unknown teachers of Shakespeare and Milton, of Washington and Lincoln, may have done greater service to mankind than their illustrious pupils.

Solomon's fame was "concerning the name of Jehovah." Those who told of his wisdom said he had received it from his God. It had been promised him in secret, but he must have acknowledged it openly or the news of it could not have spread so far. They who use wisdom wisely confess that God is its source. That wins the confidence of the good. "Them that honor me I will honor."

Solomon's fame was for a purpose beyond himself. He stood before the world for a nation through which God was to bless mankind. His fame prepared the nations for the coming of him who is perfect wisdom. Every honorable reputation reaches farther in blessing than he who has it can know. It has a place in a divinely appointed plan to perfect the kingdom of God.

2. How Solomon's fame was tested. The queen's idea of wisdom seems to have been the power to solve puzzles and to discover meanings hidden in enigmas. She came to Solomon in a manner which acknowledged his royal position; but she proposed to acknowledge his claim to wisdom, not by hearsay, but only after testing it. She sought not the king of Israel only, but him who gave wisdom to the king. Surely deeper questions were in her heart than the riddles she propounded, and Solomon's answers did more than to strengthen his fame. They confirmed the great fact that Jehovah gives wisdom. Every one who claims to have been enlightened by the Holy Spirit is on trial. Some questioner may at any time be looking beyond the answer to see if it be really possible to get wisdom by asking it of him "who giveth to all liberally and upbraideth not."

The tests the queen applied were not questions only. She inspected the management of Solomon's household, the conduct of his attendants and his habits of worship [v. 5]. If any one has really received wisdom from above it will appear in the ordering of his house, in his ways among men and in his entire life. The result of the test in this case was glorious. It left the queen breathless with amazement, moved by an awe which had seen not genius only, but divine inspiration.

3. How Solomon's fame was rewarded. The queen declared that his greatness surpassed his fame, and that her admiration had been doubled by her investigations. Far more than that, it turned her thoughts to the God who had made him king; and who, in doing it, had shown to the stranger his love to his chosen

people and his own character in appointing men to power that they may "do judgment and justice" [v. 9]. The life of the good man reveals even to heathen the true character of God and his service in doing this is his royal crown. The queen acknowledged Solomon's greatness by laying her royal treasures at his feet. She bestowed on him in lavish abundance money, jewels, spices, perfumes. And this was but one illustration of what Solomon's fame brought him. Monarchs far and near delighted thus to honor him. Hiram's navy brought him the treasures of distant lands. It is noteworthy that one chief use which the king made of what he received was to adorn the house of the Lord and furnish instruments of music to aid in public worship [v. 12].

This record illustrates the divine law, "To him that hath shall be given." Giving to God does not impoverish, it inspires trust. Divine wisdom received usually guides a man to worldly success. The life of moral healthfulness gives the highest use of all his powers. It wins for him esteem and confidence. Good men rejoice in his prosperity. Boys and girls should be taught that those who are loyal to God and loving toward men, though they may be subjected to severe tests, may expect in this life to receive generous reward. Joseph was cast by envious brothers into a pit to die; and when he was rescued it was by selfish men who sold him into slavery. If he had been soured by the injustice which repeatedly fell on him, he would only have received the more abuse. But by making himself useful, even to unjust masters, he came to be valued. Then after years of patient service he lost all he had won by the cruel lust of one whom he sought honorably to serve. Still his heart did not fail him.

His strength was as the strength of ten,
Because his heart was pure.

In prison he set himself again to help men and he cheerfully continued it till he had won a royal place. Then he used that place to bless his brothers who had sought to kill him. Such wisdom could not be hid. Men hunt for those who have it as they hunt for gold and, finding them, prize them at last at their true worth. God's jewels are not slighted, even in worldly markets.

4. How Solomon's fame was maintained. When the queen had by her gifts expressed her regard for him and for his God who had given him wisdom, he returned her regard as became a king. He gave her everything she asked for, and then added more from his royal bounty. She saw in him the God who had given him the wisdom she admired. He felt that his gifts must not be measured by her need, but must sustain her estimate of his character. So the service we render to others must be measured not by their necessity or their capacity to appreciate it, but by his character from whom we have received what we have. "Freely ye have received, freely give." A poor woman with a sick daughter at home, one day, as she was passing a royal conservatory, looked longingly through the windows at luscious bunches of grapes hanging on the vines. A young lady within, seeing her, asked her why she gazed so hungrily at the grapes. She spoke tremblingly of her sick child, whose parched lips they would cool. Then the girl piled great bunches on her lap, till, almost breathless with astonishment, she managed to say: "I cannot take them all. I do not need so many." But the giver replied, "I cannot afford to give you less, for I am a princess." Those who are chosen kings and priests unto God will serve men according to their own royal natures. Like Solomon, when the receivers have had their desires satisfied, then of their royal bounty they will awaken and satisfy still nobler desires and so prove themselves true children of the King of kings.

It is a necessity of the human mind to theorize about truth; it is a calamity to substitute theories for truth.—*Ian MacLaren.*

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If everybody says so.

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PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Decreased Contributions. We have scarcely ceased to exchange congratulations that the American Board by a supreme effort closed its financial year without a debt, yet we are confronted with the fact that already two months of the new year have passed and the treasury does not warrant the hoped-for advance. On the contrary, it will be seen by the tables below that as compared with last year there has been a falling off in the item of regular donations as well as in the total receipts:

	October, 1895.	October, 1896.
Regular donations,	\$42,788.07	\$41,273.17
Donations for special objects,	1,307.03	3,163.05
Legacies,	6,598.04	2,096.74
	\$50,693.14	\$46,532.96
2 mos. last yr.	\$52,587.75	\$50,696.38
2 mos. this yr.	2,771.86	4,106.24
Regular donations,	8,793.55	3,055.08
Donations for special objects,		
Legacies,		
	\$64,153.16	\$57,837.70

The New Woman in China. A remarkably hopeful portion of the annual report of the Woman's Board of Missions relates to the eager interest in Christianity in the Foochow Mission. Such large additions have been made to the churches that at one or two of them men are stationed at the gate of the overcrowded building, allowing only members, learners and their friends to enter. "Is this just the open door which we wish to offer to the unsaved Chinese?" is the pointed question asked. But to one who appreciates the position of women in China incidents which Miss Newton tells in regard to the development of some of the schoolgirls will appeal as a striking sign of the times. We read: "One of the pupils of our boarding school, who had achieved distinction as the naughtiest girl in school, touched by the Holy Spirit, developed wonderful talent for soul winning, and in her lovely home among the hills began a quiet work till some were baptized; a little chapel was bought, and they asked her to be preacher as well as teacher. Another old pupil, whose loving tact as pastor's wife had been as winning as her husband's preaching and whose voice had had good training for public speaking in caring for an aged, deaf father-in-law, has emerged as the finest speaker in the woman's annual meeting." It is to those trained in our boarding, women's school and hospital that our missionaries must turn in this crisis when the need of efficient native helpers is great.

THE WORLD AROUND.

Just from Alaska. After an official tour of several months Dr. Sheldon Jackson has recently returned to Washington, bringing fresh news of the governmental work in Alaska. He reports the schools to be in good condition and pays a high tribute to the teachers who have left their homes in the States for that isolated country, so far removed from civilization that most of them receive but one mail a year. A new Government day school was to be opened this fall by a brave young Washington girl, Miss Fulcomer, at Circle City, about 1,400 miles in the interior of Alaska. The miners in the vicinity raised a fund and built the schoolhouse. Dr. Jackson brought home with him two native girls ten years old, who have been placed in the Indian school in Carlisle, Pa. The Government's reindeer experiment is proving entirely satisfactory. The sudden influx of miners has created a demand for the deer for freighting purposes, and it looks as though these animals, originally imported to provide food for the starving natives, may prove an important factor in the opening up and development of the interior. Arrangements are being made for the establishment of a permanent line of reindeer teams from the mining camps to the Yukon River boats.

Dr. Barrows's Indian Lectures. A London exchange, *The Christian Commonwealth*, prints an interesting interview with Dr. J. H. Barrows of Chicago concerning his course

of lectures to be delivered in India the coming winter on Christianity and Its Fitness to Be the World Religion. He expects to land in Bombay, Dec. 14, go directly to Calcutta, lecturing first in that city while the Indian National Congress is in session. The succeeding three months will be spent in speaking in several of the leading Indian cities. He has been invited by missionary bodies to give his course of lectures in Madras, Bengal, Bombay, Lahore and Vellore. A gratifying feature of the new undertaking is the cordial welcome extended to Dr. Barrows, not only by Christian people, but by his Oriental friends of other faiths who were at the Parliament of Religions and by the bodies they represent. The titles of the six lectures making up the series are: The World-wide Aspects of Christianity, The World-wide Effects of Christianity, The Christian Doctrine of God as the Basis of a Universal Religion, The Universal Book, The Universal Man and Saviour, The Historical Character of Christianity as Confirming Its Claims to World-wide Authority. These lectures will of course be given in English to audiences of educated Hindus, who are thoroughly familiar with the language.

In answer to the question, "Do you as a representative of Christianity propose to make any concessions in order to gain Hindus?" Dr. Barrows replied: "If Hindus ever do accept Christianity, and I believe they will, I have no doubt that they will accept historic Christianity, not in all its later developments, but in its primitive form. The main articles of the Apostles' Creed constitute the substance of faith. Hindu pantheism has a tremendous hold on the Oriental mind; the Hindu clings to his doctrine of God, and I know of nothing that can supplant it except the more glorious doctrine of God as revealed in Jesus Christ his Son. The only concessions which Christianity is ever called upon to make are concessions to the truth. We must acknowledge that the Spirit of God has taught very important and essential truths to non-Christian minds, and one chief hope of the missionary and of the Christian lecturer is to show that Christianity fulfills all the higher aspirations and completes all the imperfect revelations of the non-Christian world. I do not go to India to ask any Hindu, Buddhist, Mohammedan or Parsee to give up one single atom or iota of moral or spiritual truth which he now holds, but I ask him to candidly consider the question whether the truth is not found in Christ in a completer and purer form, and whether it is not made radiant and authoritative by the divine person and supernatural work and the unspeakable love of Jesus Christ."

Slavery in a British Protectorate. The consular report of Mr. O'Sullivan, British consul at Pemba, reveals some startling and surprising facts to those who have the impression that slavery in British possessions is a thing of the past. Not only does slavery exist with all its horrors on this island dependency of Zanzibar, but there is every reason to believe that in this part of the world the slave trade is still a flourishing institution. It is a pitiable picture which Mr. O'Sullivan draws of the present condition of the slave in Pemba. The Arab proprietors are inexorably stern and exacting taskmasters. The slave is a chattel, a beast of burden. He lives in what may by courtesy be called a hut. He is allowed to till a small portion of land for his own support on two days of the week. The remaining five he devotes to his master's work except in harvest season, when the miserable drudge is compelled to work seven days for his master, receiving as a recompense a very small portion of the fruits of his labor. When he is worn out he is treated worse than a beast—deprived of his hut and land and discarded without mercy. Although slaves die like flies on the island there is always an abundant supply of them—sufficient evidence that not all the slave *dhow*s are captured by

watchful British cruisers patrolling the African coast. There are, however, various agencies which are undermining this degrading traffic in the Dark Continent. The influence of the numerous missions in the Nyassa country is making the work of the Moslem slave-raider more difficult every day. Moreover, the encouragement of legitimate trade by the German settlements and the British East Africa Company, the gradual extinction of the African elephant—for slaves have always been the bearers of ivory—and the building of railroads must eventually put a stop to the slave trade. In the meantime, however, something should be done for the wretched sufferers in Pemba, and the *London Mail*, to which we are indebted for our facts, advocates the annexation of the islands and the incorporation of the sultanate of Zanzibar with the rest of the Queen's dominions as the only remedy.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 29-Dec. 5. How to Get Good out of Our Troubles. Psalm 27: 1-14.

Our first thought when we get into trouble is apt to be how can we get out of it most easily. Such a desire is natural, and it is right for us to use every legitimate means to escape from our ills and woes. But it is more important when trouble comes to think of the possibility of evoking good from it. We have entered only a little way into the real meaning of life if we are looking continually for a door of escape out of our difficulties and are blind to the blessing wrapped up in them. It is cowardly to want to escape our life's burdens, and it is a hero's part to accept an inevitable fate and make it serve one's highest interests. Little by little God teaches us that there may be better uses of trouble than to get rid of it altogether, to buy our way out of it, to change our environment, to turn our back altogether upon it. By and by one wakes up to the conviction that his sorrow or his sickness may not be intended by God to be put away from him. It may become the richest blessing of his life. So the old legend of St. Christopher repeats itself, and many a man, chastened by discipline, discovers that the cross which he is perpetually bearing about with him is none other than the Christ himself. This has been the experience of hundreds of God's saints.

Trouble yields blessing, also, when we put our own little difficulties over against the great burden and the woe of the world. Such a step almost always lightens our own trouble, while it is sure to deepen our sympathies and thus our natures. This is a weary, sin-stricken world, despite all the forces at work for its redemption. We grow more human and more helpful to our kind when the burden which rests on us leads us to a deeper consideration of the trials which afflict humanity. It is thus that we enter into the fellowship of the world's suffering and are thereby fitted to help save the world.

Trouble fulfills its highest service to us when it brings us nearer God. It may be doubted whether the greatest intimacy with our Heavenly Father is possible without such affliction of our souls as makes us conscious of what God is and of what God wants to be to us. When our troubles bear us on to the central places of our Father's love they cease to be troubles, and it seems possible to realize, even in this world of disappointment and distress, Jesus' injunction, "Let not your heart be troubled."

THE OHUROH PRAYER MEETING.

Topic, Nov. 22-28. Reasons for Thanksgiving.

Isa. 63: 7-9; Ps. 105: 1-8.

Personal, national; for God's mercy, faithfulness, bounty.

(See prayer meeting editorial.)

Literature

BOOK REVIEWS.

MONSIGNOR DE SALAMON'S MEMOIRS.

Monsignor De Salamon was the Papal Internuncio at Paris from 1790 to 1801, during the Revolution. He left three graphic sketches of his experiences which remained unknown until discovered in 1891 by the Abbé Bridier, who since then has edited them and arranged them, with notes, documents, etc., in a volume. The work has three divisions. One describes the author's imprisonment at the Abbaye with a number of Catholic priests. Another tells of scenes in the *Chambre des Vacations*, a legal tribunal, of which he was a member, before which lawsuits were brought during the interval caused by the suppression of the parliaments. The third deals with events which occurred under the Directory, his arrest, trial and acquittal.

The author appears to have been one of those clerical personages whose spiritual qualities are less conspicuous than their social and political interests and aspirations. He hardly can be said to have been devout. And the chief value of his records lies less in their revelations of ecclesiastical or spiritual history than in their pictures of political changes and of other personal risks or calamities which befell him or others. It throws fresh light upon the spirit of the revolutionists, their reckless disregard of law and good sense and their cold blooded brutality, and it is enlivened by anecdotes as well as written in a natural and vivacious style.

It adds less to the stock of popular information about the Revolution than we expected. But it is more entertaining and it affords inherent evidence of fidelity to the life of the time. The Abbé Bridier has edited it judiciously and it well deserves a place with the rapidly increasing literature of its subject. [Little, Brown & Co. \$2.00.]

RELIGIOUS.

Histories of Congregational churches are becoming so common that they attract somewhat less attention than formerly. But there is none the less an increasing appreciation of their great and permanent value. The latest example of the sort to reach us is the *History of the First Congregational Church of Marietta, Ohio*, by Rev. C. E. Dickinson, D. D., the pastor, and with an introduction by ex-President Simpson, D. D., LL. D. It covers a century of church life. The church was the first Congregational church in Ohio and the third church of any sort. Its present pastor has had but five predecessors. The first was Rev. Daniel Story and his successors have been Rev. S. P. Robbins, Rev. L. G. Bingham, Rev. Thomas Wickes, D. D., Rev. T. H. Hawkes, D. D., and Dr. Dickinson. Dr. Dickinson has shaped his material into a concise but well ordered and eminently readable narrative, which is accompanied by the usual tables, lists, etc., and is illustrated freely. It is a volume creditable to all concerned.

The IXth volume of *The Ante-Nicene Fathers* [Christian Literature Co. \$4.00], edited by Prof. Allan Menzies, D. D., is an original supplement to the American edition. It contains the gospel of Peter, the Diatessaron of Tatian and a number of other productions of the early fathers, some of which are recently discovered additions to early Christian literature. Two of the most

important commentaries of Origen, that on John, Books 1-10, and Matthew, Books 1, 2 and 10-14, are included. Several scholars of repute have rendered aid to the editor, and the volume, which is issued in the same style as the series which it follows, is an appropriate addition thereto.

The admirable papers which Rev. F. W. Tomkins, Jr., contributed to this journal during the last Lenten season, which were widely read and evidently exerted a large influence, have been gathered into a neat little volume, *The Christian Life* [E. P. Dutton & Co. 75 cents]. They blend piety and practical good sense effectively, and are written in so clear, earnest and tender a manner that they are very impressive. We are sure that the welcome which they received when published separately will be extended afresh to them in the form of a volume.—*Grace Abounding for the Forgiveness of Sins* [Bonnell, Silver & Co. \$1.00], by Rev. G. F. Pentecost, D. D., contains five sermons originally preached in the Marylebone Presbyterian Church in London and repeated in the Fifth Avenue Presbyterian Church in New York in the course of last summer. They expand the subject of divine forgiveness in the preacher's practical and pungent fashion. And in spite of some extravagant statements, such as that "the damned in hell are forgiven sinners," although damned because unwilling to accept God's forgiveness, the discourses are likely to do good.

One of the best books of advice for young men, best alike in being one of the shortest and most judicious as well as most suggestive and earnest, is the *Paths of Duty* [T. Y. Crowell & Co. 35 cents], by Dean Farrar. The book is delightful reading, apart from its aim and intensity of purpose, and helpfully impressive, apart from its style. Substance and form combine to render it conspicuous among books of its sort.—John Keble's famous *The Christian Year* [J. B. Lippincott Co. \$1.50] is a pretty volume, with red letter headings and a few illustrative designs. It is one of the standard works which the Christian public demands from year to year with ever increasing earnestness.—D. L. Piereson has selected and Mary A. Lathbury has illustrated *The Northfield Year Book* [Fleming H. Revell Co. \$1.25], in which practical and spiritual utterances by a large number of eminent Christian men have been brought together, and the book is full of the atmosphere of the gospel, which Mr. Moody himself so well illustrates and so earnestly commends.

The International Sunday school lessons for 1897 are in the Acts and Epistles. First among the helps to the study of these lessons is *Peloubet's Select Notes* [W. A. Wilde & Co. \$1.25]. This twenty-third volume gives us a chronology of the Acts, an excellent list of histories, commentaries and biographical writings on the subject, together with the discriminating selections from many authors which have made Dr. Peloubet's previous volumes so popular. On the whole, we prefer this to any other single work on the Sunday school lessons.—*Illustrative Notes* [Eaton & Mains. \$1.25] is another volume prepared with the same general plan as the one above described. Its authors are Dr. J. L. Hurlbut and Rev. R. R. Doherty. It contains not only exegetical comments and homiletical suggestions, but abundant illustrative selections from many authors.—*The Peo-*

ple's Commentary on the Acts [American Sunday School Union. \$1.25], by Edwin W. Rice, D. D., follows previous volumes on the four gospels by the same author. He has availed himself of the latest researches and studies, which shed new light on the history of the apostolic church, and at the same time he maintains the conservative position concerning the authorship, authenticity and unity of the book of Acts. Dr. Rice has well combined the older method of explaining the book verse by verse with the discussion of topics and the treatment of the book as a history. All the three volumes above mentioned are generously illustrated with reproductions of photographs and sketches and with excellent maps.

POETRY.

Judith and Holofernes [Houghton, Mifflin & Co. \$1.25] is by Mr. T. B. Aldrich and it is a careful and thoughtful piece of work, which, nevertheless, does not lack at all the evidence of spontaneity and enthusiasm on the part of the author. Its distinguishing characteristic, as compared with other versions of the story which is its subject, is the portrayal of the heroine less as an embodiment of stern national pride and more as a warm-hearted and deeply feeling woman. A portion of the poem is drawn from an earlier poem by the author. It is a good example of his more serious work.

The contents of *Ballads of New Jersey in the Revolution* [Jerseyman Print. \$1.50], by Charles D. Platt, are well suggested by the title. The author has described the various scenes and events in Revolutionary history connected with the soil of New Jersey in a variety of metrical forms, and with general success in catching the motive and spirit of the ballad. It is poetry which will appeal to the popular ear successfully, and its historical instructiveness is a conspicuous feature. A few illustrations are furnished and some notes and historical tables. It is a collection of poems which ought to aid young people to become agreeably familiar with the history of the Revolution in New Jersey.

Another book of historical poetry is *The March to the Sea* [Arena Publishing Co. \$1.25], by Maj. S. H. M. Byers. It is fairly good poetry, so far as concerns form, and much more than this in the spirit and sustained energy which characterize it. In the future the famous march to the sea is likely to be ranked more highly as a feature of the great conflict than it is even now, and so picturesque an account of it as this will never fail to find readers.

A Quiet Road [Houghton, Mifflin & Co. \$1.00], by Lizette W. Reese, is a collection of verse the spirit of which attracts and almost fascinates the reader. But the form is not always as nearly perfect as the spirit. All the poems are short, and they all are suggestive. Unusual descriptive power is apparent. They bear re-reading and set one to thinking, and many of them are fragrant with the scent of the woods, the fields and the streams. They deserve a high place among modern publications of their kind.

Messrs. T. Y. Crowell & Co. have issued a new edition of the *Rubāiyāt of Omar Khayyām and the Salāmān and Absāl of Jāmī* [\$1.00], ably prepared by Mr. N. H. Dole. It is Edward Fitzgerald's rendering, and the volume also contains a biographical sketch of Fitzgerald, Tennyson's epilogue to him, Fitzgerald's own account of Omar and several other important features. This is said to be the only extant edition in

which Jami's allegory is contained in Fitzgerald's translation. The *Rubáiyát* never will be a popular poem, but the admiration which many of the best judges express for it secures it a permanent place in literature, and this edition, rendered additionally attractive by the addition of Jami's allegory, will undoubtedly meet a real demand. It has been issued in a very tasteful form, and a portrait of Fitzgerald forms the frontispiece.

Messrs. T. Y. Crowell & Co. also have issued a very choice, select edition in two volumes of the poems of Robert Browning [\$3.00]. The selection was made by Browning himself. The edition is from the author's revised text of 1889, and additions from his later works are included. It has been edited by Charlotte Porter and Helen A. Clarke, and has biographical and critical notes and introduction. It would be difficult to prepare a more satisfactory edition for the great public to which Browning makes a permanent appeal.

The seventh volume of William Knight's edition of the *Poetical Works of William Wordsworth* [Macmillan Co. \$1.50] is out, and its features, of course, are similar to those of the earlier volumes. It includes the Ecclesiastical Sonnets and many miscellaneous poems.—*Through Love to Light* [Joseph Knight Co. \$1.25] is a collection of "songs of good courage," by J. H. and Annie H. Chadwick. They have gleaned skillfully from a wide range of sources, and the book alike in substance, spirit and appearance will be a helpful visitor in many families.—*Venus and Adonis and The Rape of Lucrece* [Macmillan Co. Each 45 cents] are two more issues in the delightful little series known as the Temple Shakespeare, which we often have described before.

STORIES.

Quo Vadis [Little, Brown & Co. \$2.00], by Henry Sienkiewicz, translated by Jeremiah Curtin, a narrative of the time of Nero, introduces the reader to a very different period from that with which the author's name has been identified hitherto. But he reveals himself a master in authorship as truly in describing ancient Rome as in picturing the struggles of Poland. The strangely confused and contrasted types of life in Rome at the time considered are represented with a minute and even thrilling fidelity not often equaled. The reckless luxury and extravagance of the nobles, the desperate poverty of the lower classes, the paganism of everybody except the Christians, and their consecration, even in the face of terrible persecutions, and especially their final sufferings before the tyrant Nero lost his throne and his life—all these are set forth with the skill of a master who also possesses as profound a human sympathy as if he had been an actor in the scenes he describes. The author has devoted special attention to the character of Nero himself, and nowhere in literature has the gradual development of the debased emperor's vanity, superstition, sensuality and insatiable cruelty been more shrewdly portrayed. In fact, the evidences of most thorough study are discernible on every page. The story is very long, but it is saturated with the atmosphere of its period, and it offers a succession of pictures which, in spite of the painfulness of some of them, are of great historical importance. They also are striking testimonials to the genuineness and victoriously of the piety of the Roman Christians.

Mr. Haggard has opened what for him is a somewhat new vein in *The Wizard* [Longmans, Green & Co. \$1.25], for he has described the wonderful experiences of a missionary whose consecrated faith and self-sacrifice took him into interior Africa to a tribe believed to be unapproachable by missionary effort. In his own striking style and making every use of his intimate knowledge of Africa and its people, and with something even of the sensationalism of his earlier books, Mr. Haggard has written a story which is a beautiful tribute to the fidelity and simple faith of the missionary and to the success of his policy, or lack of policy, in the most adverse circumstances. The book is of much interest, and, in spite of some gory pages, its general tone is elevated, and it even might be put into Sunday school libraries.

A Knight of the Nets [Dodd, Mead & Co. \$1.25], by Mrs. Amelia E. Barr, makes the reader acquainted with life among the fishing people along the Scotch coast, and brings out clearly their strong points and their weaknesses. Their native dignity and manliness are shown attractively and the principal criticism which the reader finds himself compelled to make is that such fiendish cruelty as that which the mother-in-law shows to her son's wife is almost inconceivable. In dealing with the higher classes the book is less successful than in picturing the fisher folk, but it is a strong and a noble book throughout.

Limitations [Harper & Bros. \$1.25] is by E. F. Benson, son of the late Archbishop of Canterbury. The author's purpose seems to be to indicate the familiar truth that our mental, spiritual or social limitations frequently prevent us from becoming what we have hoped to be. It contains bright scenes and many fresh and striking passages, but on the whole is somewhat depressing and tends toward pessimism rather than optimism. Its last half subtracts from the interest of the first half, but perhaps that is true of many human lives. The author has literary ingenuity certainly, and the story is far superior to his first novel, but, although entertaining, it is not a book which suggests the highest ideal as animating him.

The Metropolitans [Century Co. \$1.25], by Jeanie Drake, is a New York society story for the most part, in which some unconventional features supply fresh interest, and which is spiritedly written throughout, and is entertaining in spite of a certain superficial tone which pervades much of it. Some of the minor characters are more forceful than their principals, and the outcome of the story will be thought inartistic by many. But the book will be popular for its vivacity of both substance and style.

Captain Charles King's latest story, *A Tame Surrender* [J. B. Lippincott Co. 75 cents], deals with the Chicago riot. It is a vivid picture of that famous episode and a pleasant love story blends with the historical narrative. It is a volume of the Lotos Library, and in size and form it is especially well adapted for reading during travel.

For Freedom's Sake [J. B. Lippincott Co. \$1.25], by Arthur Paterson, is a historical novel describing towns and people in the Kansas of 1856. The author's admiration for John Brown must have been one of the moving impulses impelling him to write the book, and it puts the picturesque and heroic

old leader conspicuously before the reader. It appears to give a very faithful picture of the turbulent conditions of things at that time and it describes the progress of events until quiet reigned in Kansas and the hero and heroine had attained peace after peril.—*Captain Shannon* [Dodd, Mead & Co. \$1.25], by Coulson Kernahan, is a detective story in which a self-appointed detective runs down a dynamiter in England, at last successfully. The interplay of shrewdness and plotting and their successful blinding and detecting of one another supply amusing reading, even if one find it easier to pass some features by without too critical an examination than to assure himself of their possibility.—George Sand's *The Devil's Pool* [Little, Brown & Co. \$1.25], translated by Jane M. Sedgwick and Ellery Sedgwick, is out in a pretty edition. It is a simple and unpretending story of peasant life in France, and the author illustrates her pre-eminent ability by the skill with which she brings out the striking and touching beauties of common life and envelops it in the atmosphere of tenderness and interest. This is a pleasant rendering of an agreeable book.

In *The Fearsome Island* [H. S. Stone & Co.], by Albert Kinslow, an alleged narrative of a sea voyage of some four hundred years ago is put into modern English, the adventures of the narrator being many and fearful. The book is striking in its way, but by no means the equal of many other books of travel and adventure.—North Cornwall is the scene of *The Mist on the Moors* [R. F. Fenno & Co. 75 cents], by Joseph Hocking. The author describes the abduction of a young lady and her rescue and restoration to her friends by a gallant young farmer, with whom she promptly and properly falls in love. This by no means thrilling outline is filled in with more or less in the way of descriptions of persons and scenery and examples of Cornish dialect. It is an agreeable little book, without being in any way notable.—Amy E. Blanchard's *Betty of Wye* [J. B. Lippincott Co. \$1.25] takes one back to the Virginia of some time past, and is a study of life in that part of the South alike in country and in town. It also describes the development of character of the heroine, who is by no means free from faults, but who wins one's regard as one goes on with her story. The book entertains to its very close, and does more than merely entertain.—*The Golden Fleece* [J. B. Lippincott Co. 75 cents] is another story by Julian Hawthorne. It is a sketch of life, love and mystery in New Mexico or southern California, and the author blends a sort of spiritualism with the other elements of his story in a daring but not very convincing or attractive manner.

The Mystery of the Island [J. B. Lippincott Co. \$1.25], by Henry Kingsley, is out in a new edition. It is a South American story, and decidedly improbable, yet not more so than many other stories of the sort. Without ranking among the best of its class it is readable and sometimes amusing.

The late Robert Louis Stevenson's book of *Fables* [Charles Scribner's Sons. \$1.00], contains a score of little sketches in the fable form, which hardly can be said to represent him at his best. Probably they were not intended to be published without further labor on his part. Yet no friend of his need regret to see them before the public, and in their own peculiar manner they will help to keep his memory green.

JUVENILE.

Mrs. C. D. Jamison, whose earlier stories have won a wide and well-deserved popularity, is the author of *Seraph, the Little Violinist* [W. A. Wilde & Co. \$1.50]. Her little heroine has a remarkable talent for music, especially as produced by the violin, and the author's remarkable power of felicitous and picturesque description of child life is here illustrated afresh with exceptional success. It is a sweet little story which not only the children but their elders will thoroughly enjoy.—A new number is out in *The War of the Revolution* series, by E. T. Tomlinson. It is *Three Young Continentals* [W. A. Wilde & Co. \$1.50], and is a sequel to his *Three Colonial Boys*. In the same animated and sufficiently scholarly manner it describes the course of events previous to the battle of Long Island and represents its three heroes as active in patriotic fashion, and it is full of incident and instruction. It will entertain the boys while it also promotes intelligent patriotism.

Mr. George Manville Fenn has taken this year a tin mine on the coast of Cornwall as the scene of his usual book for boys. It is called *Beneath the Sea* [T. Y. Crowell & Co. \$1.50]. It is in his customary bright and entertaining style and its lessons of self-reliant manliness are more likely to be remembered because they are suggested rather than taught directly. It is worthy of the author's previous work.

William Drysdale, the author of *The Fast Mail* [W. A. Wilde & Co. \$1.50], has taken for his theme the history of a train boy, and his brisk and telling style makes the more interesting the facts of a somewhat picturesque young life. The story inculcates energy, fidelity to duty and uprightness and the boys will like it.—*Around the Camp Fire* [T. Y. Crowell & Co. \$1.50] is by Prof. C. G. D. Roberts. It is a hunting story and reports the stories which a company of sportsmen narrated to each other evening by evening in camp during a canoeing trip in the New Brunswick wilderness. It is exciting and even sensational, but not unwholesome. Those who are familiar with the life of the woods will enjoy it especially, but all the boys will relish it.—*The Oracle of Baal* [J. B. Lippincott Co. \$1.50], by J. P. Webster, is an imaginary story of exploration and conflict in Africa which if not prompted to some extent by the reading of Mr. Haggard's stories follows closely in the same line. It is more than ordinarily interesting and, although somewhat bloody, it is promotive of manliness. Among the current tales of travel and adventure it certainly deserves favorable mention.

Three Little Daughters of the Revolution [Houghton, Mifflin & Co. 75 cents] is by Nora Perry, and contains three little sketches about young girls, their doings a hundred years and more ago. It is bright and amusing and its historical suggestions are useful.—*The Making of a Hero and Other Stories* [Fleming H. Revell Co. 50 cents], by Mrs. George A. Paull, contains half a dozen little sketches for boys which are short, vigorous and commendably suggestive of what the boys ought to be and to do.—*To Tell the King the Sky Is Falling* [Charles Scribner's Sons. \$1.75], by Sheila E. Braine, is the somewhat fanciful title of small collection of fairy stories familiar to many, and gracefully retold and expanded and illustrated lavishly and aptly. It is in-

tended for the younger children and they will delight in it.—*Little Men and Maids* [F. A. Stokes Co. \$1.25] contains stories and verses by Elizabeth S. Tucker with decorative page borders and with a number of full page color plates by Frances Brundage. It is a book which catches the eye and invites examination and which by the daintiness and artistic skill of its adornment and by the simplicity and brightness of its text makes an effective appeal for popularity.

Many of the best of the *Household Stories of the Brothers Grimm* [T. Y. Crowell & Co. 75 cents] have been translated by Lucy Crane and illustrated by Walter Crane, and published in a small but handsomely printed book, which the children will enjoy reading. The translation is exceptionally good, and even the great popularity which the stories already possess will be increased as they are here read.

MISCELLANEOUS.

Lockhart's famous *Life of Sir Walter Scott* [T. Y. Crowell & Co. \$3.00] has been reissued in a very substantial and handsome two volume edition, which is a reproduction—the first American—of the abridged edition of 1871. Although abridged, the edition is abundantly inclusive, and it places within American popular reach a work which has hitherto been far too largely confined in its circulation to the libraries of the more wealthy.

In view of the recent death of Mrs. Harriet Beecher Stowe, the reissue of her writings is very timely. Messrs. Houghton, Mifflin & Co. have brought out in their beautiful Riverside edition her *Uncle Tom's Cabin* [\$1.50], with an introductory history and a key to the work, and also a volume of *Household Papers and Stories* [\$1.50], each of which will find new readers and will be welcomed with widespread and unabated interest. We believe it to be the fact that no writer of the century has been more widely read than Mrs. Stowe, and the book on which her fame chiefly has rested, and which became known far more extensively than anything else from her pen, is, of course, her *Uncle Tom's Cabin*.

NOTES.

—The late Dr. Benson, Archbishop of Canterbury, had in press when he died a volume on St. Cyprian which soon will be out.

—A considerable number of forged autographs of Martin Luther recently have been put on the market in Germany, and the forger, who has shown some adroitness except in overdoing his game, has been arrested.

—The *London Academy* is about to abandon its ancient traditions by printing small cuts in its text. It has just changed owners and Mr. Lewis Hind, formerly editor of the *Pall Mall Budget*, is to become its editor.

—They tell large tales of the offers made to Dr. Nansen, the Arctic explorer, for his forthcoming narrative of his trip. One publisher is said to have offered him \$50,000 outright, another \$30,000 in advance payment of future royalties!

—Mr. Paul Laurence Dunbar, a young colored man, has a volume of poems in press of Messrs. Dodd, Mead & Co., called *Lyrics of Lowly Life*. He is the son of two former slaves and has been an elevator boy in Dayton, O. He is said to possess a striking poetical talent.

—The notice of Dr. E. H. Byington's excellent book, which *Book News* quotes from the *Philadelphia Telegraph*, contains many blunders for so short an utterance. Dr. Byington must not be held responsible for them.

For example, instead of all coming from Holland many Pilgrims came from England without having been in Holland at all, and all, or nearly all, came from England primarily. They did not refuse allegiance to the English king but loyally rendered it. Plymouth colony was not independent politically or commercially. The Puritans discarded the English Church at once and set up Congregational churches.

BOOKS OF THE WEEK.

- Roberts Bros. Boston.
 PHILIP GILBERT HAMERTON. An autobiography and a memoir. pp. 590. \$3.00.
 LEAVES FROM JULIANA HORATIO EWING'S "CANADIAN HOME." Gathered and illustrated by Elizabeth S. Tucker. pp. 145. \$3.00.
 THE STAR SAPPHIRE. By Mabel Collins. pp. 311. \$1.50.
 THE PRINCE OF THE HOUSE OF DAVID. By Rev. J. H. Ingraham. pp. 474. \$2.00.
 THE THRONE OF DAVID. By Rev. J. H. Ingraham. pp. 603. \$2.00.
 THE PILLAR OF FIRE. By Rev. J. H. Ingraham. pp. 600. \$2.00.
 Houghton, Mifflin & Co. Boston.
 FRIENDLY LETTERS TO GIRL FRIENDS. By Mrs. A. D. T. Whitney. pp. 243. \$1.25.
 A SECOND CENTURY OF CHARADES. By William Bellamy. \$1.00.
 MERE LITERATURE AND OTHER ESSAYS. By Woodrow Wilson. pp. 246. \$1.50.
 DREDD AND OTHER ANTI-SLAVERY TALES. By Harriet Beecher Stowe. 2 vols. pp. 479, 492. Each \$1.50.
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 AUTHORS AND FRIENDS. By Annie Fields. pp. 355. \$1.50.
 Copeland & Day. Boston.
 SONGS OF EXILE. By Herbert Bates. pp. 61. 75 cents.
 Arena Pub. Co. Boston.
 WHITTIER: PROPHET, SEER AND MAN. By B. O. Flower. pp. 160. \$1.00.
 Ginn & Co. Boston.
 LABORATORY MANUAL OF INORGANIC CHEMISTRY. By Rufus P. Williams. 35 cents.
 W. A. Wilde & Co. Boston.
 ABOVE THE RANGE. By Theodora R. Jenness. pp. 332. \$1.25.
 A MEDAL OF HONOR MAN. By Charles Ledyard Norton. pp. 280. \$1.25.
 Silver, Burdett & Co. Boston.
 THE EARTH AND ITS STORY. By Angelo Heilprin. pp. 267. \$1.00.
 Little, Brown & Co. Boston.
 LIFE OF MICHAEL ANGELO. By Herman Grimm. Translated by Fanny E. Bunnett. 2 vols. pp. 558, 536. \$6.00.
 Cong. S. S. & Pub. Soc. Boston.
 THE TEARLESS LAND. Compiled by M. C. Hazard, Ph. D. pp. 301. \$1.50.
 Lothrop Publishing Co. Boston.
 THE POSKATY BRANCH ROAD AND OTHER STORIES FOR YOUNG PEOPLE. By Sophie Swett. pp. 233. \$1.00.
 THE GINGHAM BAG. By Margaret Sidney. pp. 369. \$1.25.
 BOYS OF CLOVERNOOK. By Mary B. Peal. pp. 361. \$1.50.
 F. A. Stokes Co. New York.
 THE CITY OF REFUGE. By Sir Walter Besant. pp. 304. \$1.50.
 T. Y. Crowell & Co. New York.
 DICK. By Anna Chapin Ray. pp. 280. \$1.25.
 Baker & Taylor Co. New York.
 THE COLONIAL PARSON OF NEW ENGLAND. By Frank S. Child. pp. 226. \$1.25.
 American Publishers' Corporation. New York.
 A MASTER OF TEMPERAMENT. By Edward I. Stevenson. pp. 183. \$1.00.
 Macmillan Co. New York.
 THE MODERN READER'S BIBLE: *The Kings*. Edited by Richard Green Moulton, Ph. D. pp. 274. 50 cents.
 SOLDIER STORIES. By Rudyard Kipling. pp. 263. \$1.50.
 Dodd, Mead & Co. New York.
 JOHN, A TALE OF KING MESSIAH. By Katharine Pearson Woods. pp. 346. \$1.25.
 C. H. Banes. Philadelphia.
 FOR THE OTHER BOY'S SAKE. By Marshall Saunders. pp. 374. \$1.00.
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 H. S. Stone & Co. Chicago.
 A CHILD OF THE JAGO. By Arthur Morrison. pp. 396. \$1.50.
 IN BUNCOMBE COUNTY. By Maria Louise Pool. pp. 295. \$1.25.
 Reform Bureau. Washington.
 BEFORE THE LOST ARTS. By Rev. W. F. Crafts, Ph. D. pp. 96. 60 cents.
 PAPER COVERS.
 Open Court Publishing Co. Chicago.
 KARMA. By Paul Carus. 75 cents.
 Kenyon Press. Des Moines.
 SONG AND FABLE. By Barton O. Aylesworth. pp. 123.
 MAGAZINES.
 November. BIBLIA.—CHRISTIAN LITERATURE.—DONAHOE'S.—MUSICAL RECORD.—PHILOSOPHICAL REVIEW.—NATIONAL GEOGRAPHIC.—WRITER.—BOOK-BUYER.—LITERARY NEWS.—NORTH AMERICAN REVIEW.—OUR DAY.—SCHOOL REVIEW.—MUSIC.—KINDERGARTEN NEWS.—GOOD WORDS.—SUNDAY.—BOSTON PUBLIC LIBRARY BULLETIN

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, NOV. 13.

Mrs. Capron, always a welcome leader, presided and brought helpful suggestions to more than a hundred who had gathered in Pilgrim Hall. She spoke of revelation as sometimes made by way of contrast, and, reading the latter part of Heb. 12, beginning, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest," showed first the dark side of the contrast, and the sevenfold glory of the other side. Special emphasis was placed upon the words, "Ye are come."

Mrs. Wolcott Calkins quoted the passage, "I know that my judgments are just, because I do the will of my Father which is in heaven," with the thought that doing God's will should be the measure of our own judgments. Mrs. Capron spoke of the swift flight of thought from one part of the world to another and of the vivid pictures which are thus easily brought before the mind's eye. She had that morning received three letters from India written in the Tamil tongue—not from her Bible women but from other Christian women whom she had not seen for many years, and who wished to send messages to her. She also alluded to a registered letter which came to her from a Tamil woman. Wondering why it was registered, since there seemed no reason, she sent her query to India, and the answer came back, "Because I loved you so much that I wanted to put all the money I could upon the letter."

Miss Child spoke for the missionaries in Japan whose names were upon the calendar during the week, and of two large gatherings of Japanese women which she attended, one of which was to celebrate the birthday of the empress, when there were seven or eight hundred present under the auspices of Christian women. Miss Colby gave some account of the girls' school at Osaka, a city as large as Boston, speaking also of the new openings for evangelistic work.

Miss Caldwell delivered a message from a lady of eighty-three who lives among the Berkshire hills: "Please tell the dear ladies who meet for Friday prayer meeting that I almost always think of them, and my heart is with them and my desires go out for a blessing upon them and upon the cause for which they pray." It was a great pleasure to have the presence of Miss Myra Proctor, for many years at the head of the Aintab girls' school. She mentioned two facts which especially interest her in connection with affairs in Turkey—one, that where persecution has been sharpest there has been the greatest religious interest; the other, the great value of the educational work.

HARPER'S WEEKLY

FOR NOVEMBER 21

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Reminiscences and Impressions of Dr. Quint.

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A MIGHTY COUNSELOR.

A. H. Q.

BY GEORGE F. MORRIS.

Fer, behold, the Lord, the Lord of Hosts, doth take away from Jerusalem and from Judah stay and staff . . . the mighty man . . . the counselor.—*Isa. 3: 1-3.*

Freely he gave of that which money could not buy

Or aught but age and wisdom proffer.
Men took; God's vineyard blossomed.
But when he gave did all who took
Give thanks, as meet and proper?

Too often thus we overlook or underrate
The blessing close at hand.

Alas, that only when the voice is stilled,
Too late, we see and wholly understand.

If often caution seemed to rule,
When impulse swayed the crowd,
It was because he felt that haste were waste,
And silent shaping of events worth more
Than breathings loud.

'Twas his to weigh, to sift,
And not to act as whip and spur.
Prophet he was not; neither priest,
But guardian and arbiter
Of Pilgrim polity and law.

I suppose many of Dr. Quint's friends, who heard him talk on the political issues of the recent campaign, if they judged him only by his casual and somewhat enigmatical remarks, may have been surprised and grieved, for he was more critical of the Republican party and less loyal to the gold standard than most of his fellow Eastern clergymen. He did not intend to journey to New Hampshire to vote, for I do not think he felt able to, nor could he have decided easily what to do if he had gone to the polls. "Why?" it may be asked. Perhaps I may answer, for it happens that in the next to the last conversation I had with him he opened his heart on this subject in a way that was unusual and impressive. It was the message, as I felt at the time, of one who was soon to pass away given to one whom he thought might live to see a new century, full of surprising political and social changes.

He told me in this talk that his assent to much that was set forth in the Chicago platform was based on convictions that were as deep-rooted as his religious convictions. He believed that Mr. McKinley would be elected, though not by a large majority in the electoral college, or a large plurality in the popular vote, but he foresaw a day soon when the issue between plutocracy and democracy would be joined, and while I do not think he had much, if any, confidence in the present leaders of the army of dissent, such men as Messrs. Bryan and Altgeld, neither had he much greater faith in the Republican leaders or that they would be able to satisfy the people or long postpone the greater conflict.

No one could talk much with Dr. Quint, especially on political themes, without finding out how anti-English he was in his sympathies. None knew better than he the beneficent effects of British rule, or how much we and the English have in common, and he would frankly confess this when engaged in debate. But the stories of the sufferings of his ancestors in the Revolution which he had heard from his sire and grandsire had burned their way into his soul, and his own recollections of British sympathy and material aid given to rebels against the flag which he loved were such that he, being human, found it difficult to forget as well as forgive.

I wish I could have witnessed that scene in the National Council of 1865, after Dr. Leonard Bacon had brought in the report of the committee charged with answering the salutations brought to the council by foreign delegates.

This report, signed by Dr. Bacon, Henry Ward Beecher, J. M. Sturtevant, Rufus Anderson and J. B. Walker, had frankly told the delegates from Great Britain that American Congregationalists could not forget that "the dominant influences in the Congregational Union and the ostensible organs of Congregational opinion in England were against us in our fight with secession and slavery." Chaplain Quint was on his feet in an instant moving the acceptance and adoption of the report. For days he had weighing upon him the dread that the council would forget in its personal liking for Rev. Dr. R. Vaughan, one of the British delegates, and its desire for amity, that he was the editor of the *British Quarterly* and responsible for its cruel slurs upon republican institutions and the sincerity of purpose of the North. But this report, to his delight, rang true. It inspired his courage and recalled his deep-seated distrust of Great Britain, and he proceeded to beard the British lion in his den (Dr. Vaughan sat on the platform and afterward replied to Chaplain Quint). The student of our national and denominational history, or one simply seeking a racy bit of controversial literature, will find much in the record of this episode to repay his search. Rev. Dr. J. P. Thompson of New York tried to pour oil on the troubled waters. Rev. Dr. Vaughan in a manly, spirited speech tried to set himself and his British brethren right. Henry Ward Beecher, fresh from his conflict with British mobs, palliated but did not justify the British Congregationalists' lack of sympathy, and before he had finished he and Dr. Vaughan had shaken hands as a token of entire reconciliation.

Dartmouth College, his *alma mater*, will miss Dr. Quint. During recent years I fancy his joys coming from Dartmouth have been quite as deep as any he has had outside his family. His daughter's pioneer work in securing admission to post-graduate study there, and her standing as a scholar and her popularity gave him keenest delight. President Tucker had no more loyal friend and discriminating admirer than Dr. Quint, and he will be interested to know that about the last words that I heard fall from Dr. Quint's lips were such words of praise and respect for Dr. Tucker as come to few men in the course of life, however strenuous and noble it may be.

I confess frankly that my earliest impressions of Dr. Quint were not such as to win my enthusiastic admiration. But in time I came to see that I had done him injustice, and that he filled a niche that was his own, that no other man could fill. I came to see that, to quote his own words, "the world is greatly governed by the balance of opposites," and that we need just such men as he. I came to see that he was not so much an opportunist as a mellorist. Nor was the change of opinion due at all to the fact that I had come to have affection for one whose daily visits have been profitable and delightful in more ways than can be described here.

A SERVANT OF MANY.

It is impossible to separate in thought Dr. Quint from his close friends, Drs. H. M. Dexter and A. L. Stone, a trio bound by common interests, common purpose and common faith, as well as by personal affinity, and sharing each other's entire confidence as to things material and things spiritual. How vividly rise the pictures of the three in the Park Street or the Pine Street Church study, *The Congregationalist's* office or around the table of the Winthrop Club, comparing each other's inmost experiences, interchanging opinions on the "burning questions" of the day, planning for the advancement of this journal—

their favorite child—of the principles and churches of the Pilgrims, and of Christ's kingdom at large. Godly men they were, yet from time to time they lighted up the serious business of the hour with those facetious sallies which their associates well remember as prominently characteristic of them all.

From that immediate circle of attached brethren how many have left us: besides those already named, John O. and James H. Means, Noyes, Manning, Alden—not to lengthen here the honored list. What a wealth of helpful influence ceased from earth as each of these took his heavenward way. Honorable is the record each has left; but who of them all will be more gratefully remembered, or for better reason, than he, their latest follower? The parishes he served well in Jamaica Plain, New Bedford, Somerville, and others to which he gave more temporary ministry; our country, that profited by his three years' faithful chaplaincy of "the Second Massachusetts"; the survivors of that gallant regiment; his native State, whose legislature felt the force of his sagacity in the shaping of her laws; our denomination, to the exposition, defense and spreading of whose doctrines and practice he gave many years of profound study—the fruits of which abound in the volumes of the *Congregational Quarterly*, the records of the National Council, and the columns of *The Congregationalist*—all these are his debtors.

None more truly so than this paper, to whose columns he has been from his earliest public life a valued contributor, and which in these later years he has enriched with articles rarely equaled in value since the pen of Professor Phelps dropped from his dying hand. Thousands have profited by the ripened spiritual wisdom, blended with sterling sense, most felicitously expressed, that has marked his later writings.

What he was to the inner circle of his older personal Christian friends only themselves can know. Honest, frank, generous, tender, true, devout—the world has too few of these, and when they leave us, how great is the void in our lives. Nothing can fill it but the sunny memory of their love and the assurance that the parting is but brief. Even Plato said, more than two thousand years ago, "True friendship"—could he have foreseen that all "true" friendship is Christian?—"between man and man is infinite and immortal." Or, as a modern writer gives it, "A true friend is a friend forever."

Ah, how good it feels!
The hand of an old friend.

Yes, Mr. Longfellow, but we can drop even that without a tear when assured that we shall soon grasp it again—forever.

HUNTINGTON.

THE WORD OF AN OLD-TIME FRIEND.

I became acquainted with Dr. Quint long before I ever saw him. Perhaps because the most of his letters from the army might have been written in the saddle, or by the light of an army candle, they were at times scarcely legible, and the letters were turned over to me for deciphering, very much to my joy and pleasure. The man was a hero in my eyes. Afterwards, when I became personally known to him, the ideal was never lowered. In these later years, when I knew him more intimately, his cheery salutation, "Hullo, T. T.," was a very pleasant sound in my ears. Like many another person who has had sad experience in the management of church affairs, we talked together often, and what lingers in my mind more than anything else was the undivided attention which he gave to the matter in hand, as though it were the only trouble that he had ever heard of, and the

conviction that it was his duty to give advice which would set that matter right, if nothing else were ever done. With hundreds and thousands of others, I can but voice the general sense of loss at his parting from us.

T. T.

DR. QUINT DAY BY DAY.

What rich material for an Ian Maclaren Dr. Quint's personality would have furnished. There was something so immediately striking, so distinctive about him that even casual contact made you aware that he was not run in the ordinary mold. He was not a typical man in the sense that there ever was or ever will be any one at all like him. Other stars will appear on our firmament, but the light which was quenched when his star set will not be kindled again here. We cannot duplicate that fund of knowledge, that poise of judgment, that penetration to the heart of the matter, that astute understanding of human nature and particularly of Christian human nature, that shrewd and genial philosophy of life, any more than we can bring back to our longing eyes that compact, soldierly frame and that face all of whose features were not infrequently impressed into service when he would give vent to his feeling.

It was, however, a face which I had to learn to like when I first began to know it ten years ago. His manner seemed brusque and I fancied he might be, if occasion offered, arbitrary and perhaps dictatorial. I always suspected when he walked into Dr. Dexter's inner sanctum that some heresy case was brewing and that if there were any hammering of heretics to be done in the denomination Dr. Quint would be just the man to wield the bludgeon. But I very soon learned that neither he nor our beloved and still lamented chief had any ambition to become Congregational popes, that they cared only for reasonable adherence to accredited standards and customs, that they desired to have the life of the denomination move on in orderly ways preserving what is best in its traditions and bearing new fruit constantly. Whatever may have been thought at certain periods of their life, of Dr. Dexter and Dr. Quint, they were always at heart progressive and irenic men.

My change of feeling toward Dr. Quint tallies with what I have heard others express, and it is pleasant to think that in the later years of his life at least he came to be better understood and more highly valued by the denomination at large. It bestowed upon him, four years ago, the highest honor in its possession, the moderatorship of the National Council, and learned to look to him at all times for guidance through debatable territory. He in turn broadened and mellowed in proportion as he was trusted and loved and he repaid the confidence reposed in him by putting his best thought and ripest wisdom at the disposal of all who needed counsel and sympathy.

What Lambeth Palace is to the Archbishop of Canterbury the Congregational House was to Dr. Quint. No clubman was ever fonder of the walls and furnishings of his place of daily resort than was Dr. Quint of the old weather-beaten and decaying structure where the interests of the denomination have centered for nearly twenty-five years, but from which a kind Providence seems to be providing exit before long. After toiling up Beacon Street Dr. Quint would avail himself of the help of the elevator to reach the library floor. Once within that circular building in whose alcoves are gathered the literary treasures of the denomination, many of which he had helped to assemble, he was on his native heath, ecclesiastically speaking. But it would be a mistake to suppose that he cared only for the atmosphere of high thinking and abstract culture which is discernible there. He liked the library because of its regular force of workers, all of whom became his close friends and willing servants. He liked it also because people came and went there whom he enjoyed

seeing. The salutation, the chat, the banter of the moment were congenial. He relished the give and take of free and familiar speech. He wanted to know the news, and he usually had news to communicate which was generally spiced with some pithy, amusing comment. I think now and then, like the rest of us, he dallied with a bit of ecclesiastical gossip and found it relishable. Yet Dr. Quint was pretty scrupulous in his impartation of information. You never felt quite sure that he had told you all he knew. He buttoned up within his tight-fitting coat more inside knowledge of our benevolent societies and of our churches and ministers than any one else possessed, and for the most part he kept it buttoned up.

It was in the library that he usually met by appointment the men who wanted to see him about this or that knotty question. I have seen him scores of times in one of the alcoves face to face with one or more persons, "both hearing them and asking them questions." It was his way to let the complainant do most of the talking—a thing which I have generally noticed complainants are ready to do. Dr. Quint would sit patient, immobile, unvexed by a long and circumlocutory recital of the situation, withholding comment until he was sure he had the facts all before him. What a variety of matters has thus been brought to his attention! What painful charges of pastoral inefficiency and lay unappreciativeness! What bitter, prolonged rows, ranging in importance from the location of a horse shed to the getting rid of a minister! It is thus that Dr. Quint has woven himself into the history of many a New England church and linked his life with that of many a weary, discouraged ministerial brother. He aimed to be judge rather than partisan, and I have known cases where the advocates of one side of a quarrel, after conferring with him, would meet face to face on their way out their opponents coming to him also for consultation, and he never tried to screen from either party his interest in the other or whatever service he was undertaking to render.

Distasteful as features of this work must have been to Dr. Quint, I think on the whole he delighted in it, and I wonder a little how he adjusts himself to a society where there are no feuds and no "cases." He was just enough of an ecclesiastic to like to apply that influence which, working through committees and boards, brings at last a desirable result. And though in some cases the outcome might have been reached without any outside manipulation, I think, as a friend said the other day, to have it come in the natural way wouldn't have made Dr. Quint quite so happy. This instinct was perhaps most in evidence at the great national meetings of the denomination, especially during the years of dissension in the American Board. It will be recalled how Dr. Storrs, when elected president of the Board at Springfield in 1887, said he would take the office on condition that his friend Quint would be at hand to guide him. Dr. Storrs had in mind not only Dr. Quint's parliamentary skill but his talent for evoking order out of entanglement, and, in short, for bringing things to pass.

We of *The Congregationalist* staff have peculiarly fresh and tender memories of Dr. Quint. He was in the office about as often as he was in the building, passing from room to room and from desk to desk, chatting with each of us in turn. He never claimed attention if the pressure of work seemed unusually great or if others had preceded him in calling. We were always the wiser after talking with him. I wish now that I had put on paper many of the things which he said. The personal element in his conversation gave it a peculiarly delightful flavor. If politics was the theme his mind would often go back to his own valiant battles on the floor of the New Hampshire legislature. If churches and ministers were under discussion his retentive memory brought to the fore some eventful

council in which he had participated or quoted some appropriate utterance of an old-time divine. So without in any way obtruding his own tastes or boasting of his public service—for he was truly a modest man—Dr. Quint revealed much of his mind and heart to us. Through these familiar everyday talks we gained an idea of his college and seminary days and of his army life. His philosophy of life also made itself known. He knew full well the weaknesses of human nature but he believed that God was taking care of his world. He distrusted politicians and he often said that this nation was saved from going to pieces only by a balance of deviltries between the parties. The lighter side of his nature showed itself to us in these daily calls. We learned of his fondness for Dickens and particularly of his affection for one of Dickens's most characteristic creations, the immortal Sam Weller. A good story was always at his command and he could make it fit the conversation whatever the topic.

And now that he is no longer with us to make the day brighter by his friendly greeting and toil easier by his ready sympathy we try to make more vivid the total impression of his character before the haze of time renders it at all dim. None of the trappings and perquisites of ecclesiastical station were his. The title bishop or archbishop would not become him, but when, a few weeks ago, they buried Dr. Benson in stately Canterbury Cathedral there could have been no more sincere mourning for the dead leader than that which was felt throughout our Congregational fellowship when Dr. Quint was laid to rest in the city of his boyhood. We loved him most because Christ lived in him, because Christ has done much for a nature that needed the discipline of time, the testing on battle-fields and all the privations and afflictions of later years in order to reach its best estate.

H. A. B.

APPROVAL OF THE ARMENIAN ORPHANS' FUND.

Your editorial on opening orphanages in Armenia for Armenian orphans is one of the most practical suggestions since the massacres. If those whose sympathies go so strongly towards that unfortunate nation would bring the subject to the attention of the children in the Sunday schools, I have no doubt that their pennies and dimes would be given to support hundreds and thousands of starving and naked orphans. A boy or girl can be fed, clothed, housed and educated for from twenty to thirty dollars per year.

Last winter a friend of mine sent some money to Harpoot to be distributed by a person well known to me. This man, in sending his account, mentioned among many heart-rending spectacles he had witnessed the following case: "As I was on my way to a near village with several loaves of bread to give to the hungry women and children, I noticed, a little way from the road under a tree, a woman and child. I walked towards them and found that the mother was dead, and the little child, hardly more than fifteen or eighteen months old, crawling over the dead body of its mother, trying to get nourishment." How many thousands of such cases now exist it is impossible to say.

I hope and pray that *The Congregationalist's* plan will be taken up at once by Christians of all denominations, and orphanages be established in every large city and town in Turkey.

HAGOP BOGIGIAN.

Atlanta University has opened with a larger number of students than ever. Prof. M. W. Adams has been appointed dean in place of Prof. I. N. Chase now absent in Scotland. President Bumstead with headquarters in Boston will spend part of a year soliciting funds. Mr. George Bradford of Boston is in charge of the Atlanta University city problem investigation.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING. Pilgrim Hall, Nov. 23, 10 A. M. Short address by Miss Helen M. Cole. Subject, *The Use of the Voice in Public Speaking*. Special reference to Bible and hymn reading.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

HAMPSHIRE EAST ASSOCIATION, Amherst, Dec. 1, 10 A. M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the **MARSHAM-SMITHS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York City. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 791 Sears Building, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1896.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St., Boston. "Life and bequest to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

We would like to have a look in upon the festive autumnal decorations at the many harvest concerts now occurring in various places, and hear the praise and thanksgiving exercises which are prepared at the expense of so much care and time. But it is quite impossible to adjust the limitations of space so as to give our readers a satisfactory account of all the descriptive items which the season brings to us each year.

A great opportunity of strengthening each other and the cause in the city is afforded by the fraternal organization which the churches of Concord, N. H., have effected. Why do not strong, live churches feel more responsibility for giving out a portion of their best life and sympathy to their weaker sisters at their doors? Such a practical coming together should not be entirely unknown in so many places. The churches referred to have benefited by such an arrangement for over half a century.

"To every man his work" should be the motto of every church member. It would not

always be easy for him, however, to live up to it, and any such incentive as a pastor of New York State has given his people must be a great help to the members and pastor both.

Those Minnesota Endeavorers whose care of the Sunday evening service enables their pastor to do needed out-station work—a service for which they are unfitted—surely are largely responsible for the good accomplished by him.

A helpful and practical method of increasing the interest and instruction at the mid-week meeting is suggested by a New Jersey church.

For a jubilant indorsement of the "free pew" system read an item from Beverly, Mass.

NEW YORK'S NEW CHURCH.

The council held Nov. 9, to recognize the new Manhattan Church and install its pastor, Dr. H. A. Stimson, was a body well pleased with their duties and thoroughly satisfied with what they saw and heard. They found a charming hall, on the corner of Eighty-third Street and the Western Boulevard, supplied with every convenience and of attractive appearance. They found a people filled with a delightful spirit of unity, all members of the family of Aaron and Hur, and all ready to respond with a ringing "aye" to the challenge of Dr. R. R. Meredith: "Are you ready to go to work with this pastor?" They found a



REV. HENRY A. STIMSON, D. D.

pastor, stalwart in form and noble in character, ready, as Dr. Lyman said in his prayer, for "movement, march and ministry."

The council was organized with Dr. Meredith as moderator and Dr. Choate scribe. A full history of the enterprise and of the action of church and corporation in calling Dr. Stimson to the pastorate, together with his letter of acceptance, were read. A few questions called forth a statement as to the personnel of the "council of the church," which consists of the pastor, deacons, clerk, treasurer, three members elected for one year at the annual meeting and a representative from every branch of church work, including the board of trustees. Another question elicited the fact that the members had come from Massachusetts, California, Texas and way stations to plant here a Congregational church. No one questioned the orthodoxy or the credentials of the pastor. The finding of the council was stated by the moderator, and his affectionate words brought to the church and pastor an assurance of Christian sympathy and personal gratification on the part of the council which was deeply appreciated. Of the 120 members of the new church sixty-six were contributed by the Broadway Tabernacle, the rest coming from churches of several denominations, from the Atlantic to the Pacific and from the Great Lakes to the Gulf of Mexico.

At the evening service, following the opening exercises, Dr. R. S. Storrs brought the fellowship of the churches to the new organization. Every heart in the audience thrilled as our Grand Old Man, whom two great cities are delighted to honor, stood before us. He welcomed the church, as Congregationalists sound in the faith, to the work in the city, where ignorance and vice and unbelieving culture have strongholds. He alluded to these closing days of his half-century pastorate,

spoke of the four women and one man—all that are left of the 150 members at the beginning—and reminded us that churches live while the members are passing away. His closing words were: "Be ye strong. Deal courageously, and the Lord shall be with the good."

Dr. A. J. Lyman offered the prayer of recognition, Dr. Meredith gave the charge to the people. He impressed the thought that ministers are men, and need the sympathy and help of their people. He said: "I charge you to cordial co-operation with your pastor. Hold up his hands. Help his work by doing your own." "Ward off his anxieties. Suffer no detractions to whisper his good name away." "Have you come to listen with a brain cool and fingers washed clear of the gold dust of the week, with lips warm with prayer for your minister?" "Receive your pastor as sent from God. Receive him as a prophet, and you shall receive a prophet's reward."

Dr. Behrends delivered the charge to the pastor and was followed by Dr. Cobb of the C. C. B. S. in the prayer of installation. Dr. Behrends smilingly requested the pastor to be seated, recalling the circumstances of his own installation, fourteen years ago, when he stood just twenty-seven minutes during the installing prayer. At its close Dr. Taylor rose to deliver the charge to the pastor and, "bending his shaggy head," said graciously, "Sit down!" Dr. Behrends spoke of the minister as a leader of men, whose duty it was to be prepared to lead and teach. He said: "Don't labor coldly to get men into heaven but strive to get heaven into men." "Have definiteness of aim, concentration of energy, persistence, patience, gentleness and firmness." "Preach the Word." "Shell your kernel at home—do your threshing in private—give the meat to the people." "Your hearers may know more poetry than you do but let none know more of the Bible."

The culminating point of Congregational greeting was reached in the address of Dr. Lyman Abbott, extending the right hand of fellowship. As he and Dr. Stimson stood on the platform and clasped hands it seemed as if the spirituality, the thought and soul of the veteran must send an electric thrill to the heart of the Christian soldier in his prime—so reverent and eager for his work. During the address an involuntary hush fell upon the audience. Rev. Dr. Cobb of the Reformed Church gracefully extended neighborly greetings and Dr. Atterbury of the nearest Presbyterian church offered the closing prayer.

The new church is fairly launched upon the sea of life and labor! May her captain, her officers and her crew be faithful and may the blessing of God be over all! S. K. B.

A MASSACHUSETTS PASTORATE BEGUN.

The First Church, Warren, which recently sacrificed its former pastor, Rev. H. G. Hale, in behalf of the new church at Brookline, has been without a leader but a few months previous to the recent installation of Rev. W. B. Forbush, Nov. 11. The new comer is a native of Vermont, and is a graduate of Dartmouth and of Union Seminary. Previous to his present appointment he has gained experience in mission work in New York city, and during pastorates in East Providence, R. I., and in Yarmouth, N. S. Mr. Forbush has received the degrees of Ph. D., and Lit. D. from prominent educational institutions. At the public service of installation Rev. Alex. McGregor preached from the text, "He sent a man before them."

A NEW MAINE EDIFICE.

Pastor and people rejoiced at the prospects which were materially emphasized, Nov. 8, at the exercises of the laying of the corner stone for the new edifice at Ellsworth Falls. The building will be large enough to accommodate over 600 persons. The dimensions are 40 x 70 feet. The arrangements will be convenient and the effect pretty and artistic. The auditorium will have folding doors, admitting more room when demanded. The pastor will have a small room off from the pulpit. A kitchen is to be provided in the basement. The cost of building and furnishing will be toward \$4,500. The house is to stand on an elevation and is the only church edifice in the place. Hitherto the people have wor-

shipped in a hall. The seats are to be free, giving to all the same privilege of worship. At the public exercises prayer was offered by Rev. I. H. W. Wharf of the Methodist church, then followed a statement of the work up to date and prospects of the future. Addresses were given by Mr. Wharf and Rev. D. L. Yale. The pastor, Rev. E. L. Hunt, conducted the later exercises around the stone and offered the closing prayer.

THEOLOGICAL SEMINARIES.

Bangor.

The Students' Association held its first public meeting of the term, Nov. 10. The program consisted of music, reading and a debate on: Resolved, That it is the duty of England to interfere with Turkey in behalf of the Armenians.—Through the generosity of Hon. E. R. Burpee of Bangor, the members of the Senior and Middle Classes have received a copy of Prof. L. F. Stearns's book, *Present Day Theology*.—The Thanksgiving recess will be limited simply to the day.—Students of the seminary are frequently called upon to supply the church connected with the Good Will Farm at East Fairfield.

Hartford.

The Junior Class has completed its work with President Hartranft for the present term and has taken up the introduction to apologetics under Professor Gillett.—The reception tendered the students by the faculty last week Wednesday was enjoyed by all. Many friends of the seminary were present.—Mr. E. W. Capen, as the delegate of the seminary, attended the convention of the Inter-Seminary Missionary Alliance held last week under the auspices of the Baptist Seminary at the University of Chicago.

Yale.

Last week sermons of Brooks, Bushnell and Robertson were reviewed before the Senior Class.—The question of debate at the Leonard Bacon Club was: Resolved, That the Present Multiplication of Organizations within the Church is Detrimental. The club lecture course includes as lecturers Drs. Rainsford and Parkhurst of New York, Drs. Gordon and Hale of Boston, Dr. McKenzie of Cambridge and Dr. Munger of New Haven.—On Friday evening of last week Mr. R. S. Miller, Jr., interpreter for the American legation in Japan, spoke on Y. M. C. A. work in that country.

Oberlin.

The week of prayer for young men was observed by the seminary by daily prayer meetings. Thursday evening a preaching service was held with Second Church. The sermon was by Rev. C. S. Mills. Friday afternoon the seminary joined the men of all departments of the college in a general prayer meeting.—The study of the week was further interrupted, pleasantly and profitably, by the triennial convention of the Congregational Sunday schools of Ohio. Several of the papers presented were of special value to those about to enter the pastorate.—Rev. C. A. Clark, for the past nine years Oberlin's missionary in Japan, has been in town for a few weeks, and before leaving for a winter's work in Chicago gave an address before the seminary.—Hereafter the weekly prayer meeting of the seminary will give place once a month to a missionary meeting.

Chicago.

Last week Tuesday Mr. C. E. Studd, who was the champion cricketer of England, now of the China Inland Mission, addressed the faculty and students.—Thursday afternoon Rev. C. M. Sheldon of Topeka, Kan., under the title of *Put Yourself in His Place*, gave an account of his experiences for three months, by agreement with his church, with different professions and occupations, as journalist, lawyer, etc., each of which he tried a week at a time, giving the results to his congregations Sunday evenings. His account was deeply interesting, suggestive and instructive.

Pacific.

A third Japanese has joined the seminary.—The class in systematic theology is reviewing, in a series of Saturday morning papers, the most important recent books in theology.—The young ladies of the lay training class went one recent Saturday with the fresh air excursion of poor children from San Francisco into the country for the day.—The Student Foreign Missionary Volunteers have an organization, meeting in San Francisco, known as the Bay Association. Its members number about 20 and are drawn from Stanford and State universities, Cooper Medical College, the (Methodist Episcopal) University of the Pacific and the two seminaries, Presbyterian and Congregational. They meet the first Saturday of every month. Professor Goodell addressed the last meeting.—The Mis-

sionary Society has given to each member a country to report upon regularly. Rev. W. H. Atkinson, formerly of the Mahratta Mission, addressed the last meeting.—The Middlers in homiletics are preparing plans for criticism, analyzing sermons, and studying Deuteronomy as a source of homiletical material.

CONFERENCES AND ASSOCIATIONS.

MASS.—The South Berkshire Conference met in Lenox, Nov. 11. Though the day was exceedingly unpropitious a good number was present. Rev. C. H. Daniels, D. D., and Pres. George Washburn, D. D., of India spoke on the life and labors of Rev. E. K. Alden, D. D., who was pastor in Lenox, 1854-1859. Other papers were: How to Make Our People Love Good Literature, The Work of the Holy Spirit.

CT.—The Hartford Conference held its annual meeting at the Asylum Hill Church last week Tuesday. At the evening session Professor Beardslee spoke on the topic *The Present Word of the Spirit to the Churches*.

N. Y.—The Black River and St. Lawrence Association held an unusually interesting session in Watertown, Nov. 10, 11. The sermon was preached by Rev. Duncan McGregor. Keuka College interests were presented by Pres. N. M. Calhoun, and Miss Alice M. Kyle spoke for the American Board. Memorial services were held in honor of Rev. Messrs. Hebard and Bailey. The topics were: The Missing Link, Doctrinal Instruction of Our Young People, Home Class Work, The Undeveloped Power of Our Churches, (a) As a Pastor Sees It, (b) As a Layman Sees It, The Gaining and Training of Church Members, A Missionary Equation, Woman in Missions.

The Cheboygan Association meeting was held at Wolverine, Nov. 4, 5. The sermon was by Rev. F. H. Bassett. Subjects were: Methods of Working a Country Parish, How Shall We Yoke Our Mission Churches to Obtain Longer and More Effective Pastorates? The Pastor's Relation to Social Problems, The Pastor's Relation to Politics in the Pulpit, How to Work up a Revival Spirit in Our Churches.

IND.—The new Kokomo Association, formed by the 14 churches lying east and north of Indianapolis, held its first meeting at Fairmount, Nov. 10, 11. Rev. R. J. Smith preached the opening sermon. Constitution and rules were adopted and a home missionary committee appointed. Mrs. G. C. Cheney of the W. H. M. U. led Wednesday afternoon in an efficient missionary meeting. Steps were taken to hold missionary rallies with each church before the spring meeting. Subjects were: What Has Congregationalism Given to America? The Fellowship of the Faith, The Outlook, and The American Citizen.

WIS.—Milwaukee District Convention met at Kenosha, Nov. 9, 10. The papers were: What Shall Be Done for Our Boys, Responsibility of the Pastor for the Christian Education of the Young People, Pastoral Calls—from the Minister's View, from the Layman's View, Practical Fellowship, Religious Papers in the Family, and Proportionate Giving. The sermon was by Rev. J. O. Buswell.

MO.—Kansas City Association met with Clyde Church, Nov. 5, 6. The sermon, on *Unshaken Truths*, was by John H. Crum, D. D. The devotional services, conducted by Rev. Walcott Calkins, D. D., and Mr. C. G. Upton, were of special interest. Home and foreign missions occupied an afternoon session. Dr. Henry Hopkins reported the A. M. A. jubilee meeting. Miss Lois King of Drury College gave an account of a unique missionary experience in the Ozark Mountains. Other topics were: Church Music, Church Economics, New Ideas in S. S. Work, How to Put Young People to Work, Work Among the Boys. A resolution adopted last year, urging a contribution from each member of every church to each of the missionary societies, was thoroughly discussed and readopted.

Kidder Association convened with the Welsh Church at Dawn, Oct. 20, 21. Sermons were by Rev. Messrs. Albert Bushnell, D. D., W. L. Sutherland and J. P. Field. Addresses on home missions and the Sunday school were by the respective superintendents. The general topic, *Righteousness Toward God*, was considered under the following heads: (a) the Great Need of the World, (b) Its Relation to Sabbath Observance, (c) Fidelity to Missions, (d) Work of the Holy Spirit in Promoting It.

The meeting of Hannibal Association was held at Meadville, Oct. 27, 28. The sermon was by Rev. A. W. Wiggins. Topics were: Righteousness Toward God the Need of the World, Every Pastor His Own Evangelist, Supplemental Bible Study in the Sunday School. Rev. Leroy Warren, D. D., who for 25 years was superintendent of home missions in Michigan, made a most eloquent plea for foreign missions. Home missions and S. S. work were presented by Supts. A. K. Wray and W. L. Sutherland.

CLUBS.

MASS.—Do We Need a Revival of Doctrinal Preaching? was the theme of a well-considered address by Rev. J. W. Buckham at the Essex Club in Salem, Nov. 9. He argued that the day for the teaching of systematic theology in our pulpits is past. The position was quite generally advocated in the discussion.

The Newton Club observed its 10th anniversary Nov. 16. Brief addresses were made by its members, Mr. J. F. C. Hyde representing the founders, Mr. G. M. Fiske, the ex-presidents, Rev. H. J. Patrick, D. D., the Newton pastors of 1886, Rev. E. M. Noyes, the Newton pastors of 1896. The chief addresses were by Rev. H. A. Bridgman, representing the religious press, and Hon. A. H. Wellman, the president of the Boston Club. These dealt largely with the problems to be faced and solved by Congregationalism today in our social and civil life.

IND.—The Indianapolis Club was held Nov. 9, with a large attendance. Prof. W. D. Mackenzie was the guest of the club and gave the principal address on Christianity and National Virtue. Rev. E. D. Curtis, D. D., was chosen president for the coming year.

NEW ENGLAND.

Massachusetts.

HYDE PARK.—Dr. A. W. Archibald has just completed his fourth year as pastor. During the pastorate 259 new members, 140 on confession, have been received, making the present enrollment of the church 704. Over \$13,000 have been raised yearly on the average. Moreover a \$2,000 debt has been canceled, and \$1,000 have been spent in improvements.

WEST MEDWAY.—The meeting house and chapel have been newly roofed and painted inside and out and the grounds laid out tastily. The improvements have cost altogether \$1,475. Further, two notes amounting to \$750 have been canceled. During the year 50 persons, all but nine on confession, have been received to membership. Rev. J. F. Crosby is pastor.

DEDHAM.—Islington. The church enters upon another year with encouraging prospects. Seven persons were added on confession last year, four being heads of leading families in the parish. The circle of King's Daughters has greatly helped the church. A new house has been built for the pastor, Rev. W. F. Bickford, and his family; it was recently consecrated. A large number were present and brought gold, silver and other gifts to the value of \$70.

SALEM.—A "Lord's Day congress," under the auspices of the New England Sabbath Protective League, was held in Tabernacle Church Nov. 11. The attendance was not large. Several addresses of much interest on different phases of the subject were made.

WAKEFIELD.—The church roll is being revised by a committee, with a view to reducing the number of absentees, both resident and non-resident. A covenant meeting and roll-call will be held during December. A special collection, amounting to \$115, was taken at the evening service, Nov. 1, for the A. M. A. The ladies gave a successful and unique banquet last week Wednesday evening. About 350 persons were present. One of the ladies acted as toast-mistress and the responses were all given by ladies.

BEVERLY.—Dane Street. Nearly 300 sat down to the annual supper Nov. 12. Full reports were read from all departments, showing good progress. Nearly 40 have been added to the membership, a larger number than for years. The present membership—425—and the benevolences—over \$2,600—are the largest in the history of the church, while running expenses have been met with unparalleled ease, thanks to the free pew system.

AMESBURY.—Rev. G. W. Christie of the Union Evangelical Church, with his native Scotch accent and feeling, is delighting church and benevolent circles in this vicinity with readings from *The Bonnie Brier Bush*.

LOWELL.—Kirk Street. The repairs upon the house of worship are now completed, and the new memorial organ was used for the first time last Sunday. A new pulpit of quartered oak has been presented by one of the church members. A special musical service on Sunday evening was largely attended, and a special feature was the antiphonal service of the choirs in opposite ends of the church. The postponed communion will be held on Sunday next, when 50 new members will be received. The new pastor, Rev. W. A. Bartlett, is already greatly beloved by his people.

DRAUGHT.—First has expended about \$350 in repairs and improvements during the past two months. The congregations have shown a marked increase of late, especially at the evening service.

while the S. S. attendance has increased nearly one-half in a few weeks. The pastor, Rev. E. L. Baker, has just concluded a series of morning sermons on *The Church in the Community*, and has begun an evening series on *Christ's Universals*, that are attracting much attention. It is expected that the Central Church, which is about to renovate and remodel its house of worship, will worship with us until its building is reopened.

GROTON.—The late Miles Spaulding left, among other bequests, the following, to be paid after the death of his widow or at such previous time as she may appoint: \$1,000 to the American Seamen's Friend Society of New York, and \$4,000 to the Sunday School Society as a fund. After her death the residue of the estate, outside of a few private bequests, is to be divided equally between the A. M. A., the C. H. M. S. and the A. B. C. F. M.

WORCESTER.—*Bethany* celebrated the fifth anniversary of its organization, Nov. 12. The Sunday school and cottage meetings were begun about a year before by the veteran missionary, Rev. W. T. Sleeper. The church now has nearly 100 members, a good house of worship and has reached self-support. During the five years it has had three pastors. The present pastor is Rev. A. G. Todd. *Old South.* Dr. A. Z. Conrad entertained 250 men of the congregation at his home, Nov. 12, under the auspices of the men's union. The union now numbers 210, and has planned a series of six public meetings, to be addressed by national leaders on living topics. Congressman Knox and Senator Miller are the speakers for Nov. 23.

DALTON.—*First.* The recently elected Lieutenant-governor, W. M. Crane, is a member of this church, where he has served faithfully in many of its offices. He has also been one of its most generous benefactors. His brother, father and grandfather have all been members of the executive council of the governor.

Maine.

PORTLAND.—Rev. B. F. Mills lectured in City Hall under the auspices of the Young Woman's Christian Association, Nov. 6, on *The Milk of Human Kindness*. The following Sunday, Nov. 8, he preached to a large congregation in Williston Church, and in the afternoon he pleaded the cause of suffering Armenia in City Hall. A collection of more than \$400 was taken. Twenty-five Armenians were on the platform, many of them being refugees from Turkey. Two of them told their pathetic story through an interpreter. Their presence made the occasion most eloquent and impressive. The immense assembly was moved to tears. Homes have been found by the State W. C. T. U. for 23 refugees. They are men of education and ability and some of them before their persecution were wealthy.

ASHLAND.—The building will soon be closed in from the weather. Services are now held in the basement, and after two removals a permanent home for services is welcome. Rev. C. L. Parker and wife are devoted to the work, which now prospers well. The proportion of men and boys at services is encouraging. The S. S. roll of 45, a C. E. Society of 20, the Juniors and Temperance Legion, making a specialty of Christian temperance work, and a branch work at a mill two miles away are among the activities.

New Hampshire

EXETER.—*First.* Dr. A. L. Merrill, whose family have long been associated with this church, has recently given a large tablet of highly polished black slate which has been inserted into the front of the church edifice, bearing the inscription: "The First Church in Exeter. Founded, 1638. Re-organized, 1698. This house built, 1798." The tablet is fastened at the right of the main entrance by heavy ornamental brass bolts. In this edifice the executive and legislative officers of the State have convened, and on specially important occasions the courts also. In it was celebrated the 200th anniversary of the town, and during the same year Daniel Webster, Edward Everett, Jeremiah Smith, J. P. Hale, J. G. Palfrey, Caleb Cushing and other dignitaries there paid their tribute of respect to Dr. Abbott, for many years principal of the academy. Its pulpit has been filled with men of eminence. Rev. W. L. Anderson, the pastor, recently preached an appropriate sermon on *The Foundation of the Christian Church*, in the course of which he alluded to the memorial with the appreciative thanks of all.

CONCORD.—*West.* The 54th annual meeting of the five Congregational churches of the city was held Nov. 12, with a large attendance, evincing the strong hold the customary gathering has upon the hearts of the people. Besides the social and prandial features of the occasion, Rev. Cyrus Richardson, D. D., gave a delightful and instructive résumé of his pilgrimage with *The Congregation-*

alist party to England and Holland last summer. The usual sermon was given by Rev. E. B. Burrows of the *Record*, and was followed by the Lord's Supper. Remarkable harmony has always been maintained between these five churches, which may be due in a measure to this long-time habit of an annual reunion for social and sacred fellowship.

Vermont.

SOUTH WALLINGFORD.—A church of nine members, with an equal number soon to follow, was organized Nov. 2. The immediate causes leading to this result were the evangelistic labors of Miss S. A. Chapin and the ministerial services of Rev. J. S. Tupper, pastor at Wallingford. A sermon appropriate to the occasion was preached by Rev. C. H. Merrill, and the Lord's Supper was administered. An old union meeting house had been refitted with modern appointments and was rededicated in the evening, Dr. G. W. Phillips preaching the sermon. At its close the necessary amount was raised and the house was dedicated free from debt.

Rhode Island.

SLATERSVILLE.—The church has had a large increase in the congregations during the past year. It is paying \$200 more on the pastor's salary, and all collections have been well sustained. Nov. 1 the pastor received nine young men and women into the church by profession of faith.

PROVIDENCE.—*Central.* The chapel was broken into the night of Nov. 8 and over \$100 worth of plated silverware was stolen. The robbers did not discover the communion service and they left behind other valuables of more worth than those stolen. They gained entrance by forcing open a side window. *Highland.* Oct. 11 the first anniversary of the church was pleasantly celebrated by an evening service at which Rev. E. L. House and a Baptist pastor gave addresses.

Connecticut.

NEW HAVEN.—The program of the Ministers' Meeting for Nov. 9 was *The Present Status of Methodist Missions*, by Rev. H. F. Kastendieck, and for Nov. 16 *Baptist Missions*, by Rev. A. K. Foster. *Redeemer.* The pastor, Rev. Dr. W. L. Phillips, is preaching an interesting and plain-spoken series of sermons on *Enemies of Youth*.—*Taylor.* On the evening of Nov. 8, Prof. F. C. Porter of Yale delivered an address on *The Religious Significance of Old Testament History*.—*United.* The Men's Club Sunday evening services will be resumed Nov. 22, beginning with an address by Dr. Munger. The club will hold its annual banquet Nov. 20.

BRIDGEWATER.—The old people of the town held a reception in the church on a recent Saturday. The large attendance included also quite a gathering of middle-aged persons. Refreshments, short speeches and a history of the town for the last 80 or 90 years, including quite a complete history of the church, composed the program.

NORWICH.—At a recent social, Rev. C. A. Northrop exhibited an interesting collection of old books from the pastor's library of the First Church, together with pewter and silverware, pamphlets and records, dating back to the earlier days. Some of the books bear dates as far back as 1621 and 1630.

GLASTONBURY.—The steam fitters have nearly completed their work and the new heating equipment will soon be ready for use. The pipes have been carried into the chapel, so that building also will be heated from the church heater.

DANIELSON.—At the prayer meeting service last week, a cordial letter of greeting was adopted and sent by the local church to the Congregational church at Guadalajara, Mex., by Mrs. John Howland, who returned to Mexico Saturday.

SOUTHINGTON.—*First.* The Ladies' Aid Society netted \$112 from its recent sale. This will be added to the fund now well under way for repairing the old or building new church parlors.

MIDDLE STATES.

New York.

BINGHAMTON.—*First.* The pastor, Rev. W. B. Thorp, has taken a census of the parish by sending out cards with a list of 20 lines of church work, and asking each individual to mark those in which he could take an active interest. The response was general. The returns have been classified and referred to the different organizations in the church, and in some cases to special committees. A feature of the returns was the large number who volunteered for various lines of visiting, as among the poor, the sick, new comers, etc. A card catalogue of the entire parish is being prepared, to be placed in the church parlors.

NEW YORK.—*Manhattan.* The Women's Guild was organized Nov. 3. Each woman and girl who joins the church thereby becomes a member, and any other women of the congregation are gladly re-

ceived to membership. The church has sustained a great loss in the death of Mr. David Blakely, a faithful member of the provisional committee and recently elected a trustee of the corporation.

CARTHAGE.—The annual meeting was held Oct. 28, and 73 members responded in person to the roll-call and 49 by messages. The membership shows a large proportionate gain in three and a half years. Rev. J. B. Felt is the pastor.

CORTLAND.—The church celebrated its 15th anniversary on Wednesday of last week with fitting music and addresses.

SYRACUSE.—*Good Will.* On his rounds of travel, "Ian Maclaren" lectured twice, Nov. 11, under the auspices of this church, in the largest hall of the city. The profits were over \$500.

New Jersey.

UPPER MONTCLAIR.—Excellent results have been obtained in prayer meetings by devoting one evening a month to the consideration of the message of one of the books of the Bible. The members are urged to read the chosen book through, and the latter part of the hour is devoted to reciting specially impressive passages taken from it and to questions about it.

Pennsylvania.

PHILADELPHIA.—*Snyder Avenue* with 60 members, and 250 enrolled in its Sunday school, was recognized by council, Nov. 5. The formal service was conducted by Rev. E. W. Rice, D. D. The same council examined the pastor-elect, Mr. F. E. Wiedler, for six years an elder in the Reformed Church. He was unanimously approved, and at the ordination service the sermon was preached by Dr. C. H. Richards. *Kensington* has just held a successful festival, to raise a fund to complete its chapel. The congregations are increasing. *Central.* The union services of the churches in this district are held with this church during the evangelistic campaign now in progress throughout the city. Rev. John Robertson, D. D., of Glasgow is the preacher and Mr. F. H. Jacobs the singer.

THE INTERIOR.

Illinois.

GLENCOE.—This church is to be congratulated on a renovated sanctuary. During the last few weeks the edifice has been painted and the interior so cleaned and beautified as hardly to be recognizable. Sunday, Nov. 8, was devoted to its rededication. Dr. Moses Smith, the pastor, was assisted in these services by Dr. J. F. Loba, his Evanston neighbor, whose presence added not a little to the pleasure of the occasion.

Indiana.

INDIANAPOLIS.—Rev. Messrs. O. D. Fisher, F. M. Whitlock and J. W. Wilson have begun a series of evangelistic meetings, to continue eight weeks. By exchange these meetings are held nightly for two weeks in succession in Mayflower, People's, South Side and Fellowship Churches. The meetings so far have been well attended, and several conversions are noted.

Ringling

Noises in the ears, sometimes a roaring, buzzing sound, or snapping like the report of a pistol, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also results from catarrh. Hood's Sarsaparilla, the great blood purifier, is a successful remedy for this disease, which it cures by purifying the blood.

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Michigan.

ALPENA.—An appreciative testimonial was given Rev. S. S. Grinnell at the close of his pastorate, recognizing his scholarly and forceful presentations of truth and earnestness of effort. Scarcely has there been a communion at which there have not been additions during this pastorate.

LEWISTON.—This village has been under a scourge of diphtheria for a number of weeks. All services have been suspended. The quarantine is now removed, and Rev. A. M. Hills of Oberlin, who gathered the first members of the church, will begin evangelistic meetings again.

ROMEO.—The Woman's Foreign Missionary Society has held a thank offering meeting in place of the regular church prayer meeting, with a special program. The attendance was large and the offerings amounted to \$21. Rev. E. C. Oakley is pastor.

CHARLOTTE.—Rev. H. S. Roblee leaves Michigan for Kenosha, Wis. His going is regretted. His work in the State has won merited esteem.

THE WEST.

Missouri.

BEVIER.—First. This church holds monthly communion services. At each of these except two during the past year there have been accessions, increasing the membership from 33 to 71, while the S. S. membership has more than doubled. Though the coal mines, which support the place, are running on about one-third time, the church is raising twice as much money for current expenses as in any year of the 30 since its organization. Rev. J. R. Adams is pastor.

Iowa.

GAZA.—This is a new field, opened within six months, Rev. J. K. Nutting being the missionary pastor. No other religious service is held in the community. A milestone in the history of this enterprise was the dedication, Nov. 8, of a neat little house of worship, costing only \$700, but really beautiful and an ornament to the village. Mr. Nutting was assisted in the services by Rev. Messrs. W. L. Ferris, D. E. Evans and T. O. Douglass, the first named preaching the sermon. The balance of \$250 needed to free the church from debt was raised during the day. No aid was asked from the C. C. B. S.

HUMBOLDT.—Two months in advance of the close of the first year of his ministry here Rev. R. L. Marsh has been unanimously called to the permanent pastorate, at a salary of \$1,400 and parsonage, and accepts the call. The church received seven accessions at the October communion. A Bible class, which continues to grow in interest and numbers, has been organized, and is conducted by the pastor. Benevolences are well sustained, and \$130 have just been expended for a new barn on the parsonage property.

NORA SPRINGS.—The old stoves in the audience-room have been displaced by a furnace in the basement. The Sunday school is now larger than at any other time in the history of the church.

The Sunday Evening Club at Burlington is doing efficient work. The evening congregations often completely fill the house.

Minnesota.

ST. PAUL.—*Pacific*. Great spiritual and financial advance has been made since the coming of the new pastor, Rev. J. A. Jenkins. Twenty-three persons were received on confession and four by letter at the last communion. There is large attendance at all services and growing interest in Christian work. A large choir assists on Sundays.

ELK RIVER.—A parsonage has been secured which was owned by the late pastor, David Henderson. In his will he authorized the trustees to sell the property to the church at a small price for this purpose.

NORTH BRANCH.—Rev. P. H. Fisk has opened work at two out-stations, the C. E. Society relieving him of the Sunday evening service at the home church. Some financial troubles are experienced.

STAPLES.—A Sunday school has been organized at an out-station and preaching services established. This makes the second mission in care of Rev. D. W. Cram.

Kansas.

BROOKVILLE.—The church is progressing spiritually and financially. The meeting house has been renovated, a parsonage purchased and new hymn-books have been bought. The pastor's salary is kept well paid up, and both the home and foreign benevolent societies are being remembered with contributions. This field in western Kansas still feels the missionary impulse given to it by the sainted Rev. S. G. Wright, a former pastor.

CORA.—The church finds itself weakened by removals and crop failure, but is zealous spiritually

Continued on page 781.



Be thankful if you haven't a cough or cold in these chill, changeable, fall days. But, if you have either cold or cough, be thankful for

Ayer's Cherry Pectoral,
the real remedy for coughs, colds, and lung troubles.

GOLD.

Carlyle said, "It is marvelous how long a rotten post will stand, provided it be not shaken." And it is equally marvelous how far out of style a woman will let her furniture drift, provided she is not reminded of it.

The engraving will give a hint of that drift, and a walk through our warerooms will tell much more. The fashion today is for gold furniture. In the chair here shown the delicate framework of gold incloses a beautiful expanse of floral tapestry. A richer effect cannot be imagined.

There is a full carved gold lattice panel at the back. The legs are gracefully carved. The seat is deeply crowned. The arms are supported by the high sides, and the chair is more luxurious than the sofa.

In such furniture as this there is an absence of the frail and tawdry character of the cheap imitations of gold cabinet work. Yet they cost but little more.

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Continued from page 780.

and is maintaining its services by the reading of sermons and other special methods. The C. E. Society takes charge of the evening service. The church is making strenuous efforts to repay the parsonage loan of the C. C. B. B.

MAIZE.—The church is making laudable efforts to pay up all deficits. It has an important field, especially in view of the location of Western Seminary in the town. This is a thoroughly Christian educational institution where, at small expense, superior educational advantages are afforded.

TWELVE MILE.—This rural church in Smith County was never in better condition. Though the people have been repeatedly disappointed by crop failure and the field is now pastorless, the members are united and active. Mr. L. C. Markham, a member, often conducts the services and others willingly co-operate.

Nebraska.

HARVARD.—Rev. Samuel Eveland finds his people rapidly falling into line for good work. The church had been without a leader for some time before his coming. His people spare him once a month to preach to the otherwise pastorless church at Springview, 25 miles away. The trip has to be made by stage.

LINCOLN.—First. Rev. Lewis Gregory has completed 21 years of continuous service in this church, which has existed for 30 years, and now has a membership of nearly 500. It is not burdened with debt, and owns one of the best buildings in the city.

North Dakota.

GARDNER AND ARGUSVILLE.—These two churches unite in the support of Mr. M. D. Reed, a student. The work was languishing at both points when he began, a few months ago, but is now prospering. A good Sunday school is sustained at each point, as well as regular preaching services.

KELSO.—This church, though but a year old, is doing excellent work. It has good congregations and a flourishing Sunday school and C. E. Society. Four young people, three of them church members, are attending Fargo College.

FARGO.—Plymouth. The pastor, Rev. John Orchard, is giving a series of Sunday evening sermons upon the life of Christ, illustrated with a magic lantern, which prove interesting and instructive.

CALEDONIA.—The pastor, Rev. William Griffith, is to begin work at Climax, a new town on the extension of a branch of the Great Northern Railway, on the Minnesota side of the Red River.

Colorado.

GREELEY.—Park. With 150 resident members over 100 bicycles are found among the regular congregation. Of these over 70 are in the families of members.

PACIFIC COAST. Washington.

EAGLE HARBOR.—This church, which dedicated a new meeting house Nov. 1, is on Bainbridge Island, which is about four miles wide by 12 long and contains a population of 2,000 or more. There is no other church organization or house of worship on the island except a Baptist Scandinavian.

AMONG the attractive calendars for '97 are the English Tile Calendars from the old Wedgwood pottery. For fifteen years Jones, McDuffee & Stratton have brought them out with some historical building on one side. This year it is a reproduction of the picture of the old Federal Street Theater built in 1794 on the site of Jones, McDuffee & Stratton's store, corner of Franklin Street. The old theater was nearly opposite the Channing Church on Federal Street. The under-glaze engravings on the tile calendars make them of permanent historical value.

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IN MEMORY OF DR. QUINT.

The meeting of the Boston ministers last Monday took the form of a memorial service to Dr. Quint. Dr. Cobb, the first speaker, referred to Dr. Quint's strong influence over men, which was not magnetism, but rather the power of one born to command. He was many-sided, and sometimes misjudged by those who knew him only slightly, but they who knew him well could testify to his deep reverence for God and truth and his affectionate nature as illustrated in his love for children. Dr. Cobb spoke also of his relations with the American Congregational Association and particularly with the library, where by patient study and thought he prepared himself to render many of those prompt decisions and opinions which seemed the result of genius, and where also he met those from all classes who came to him for advice. Rev. F. W. Merrick of West Roxbury spoke as Dr. Quint's most recent pastor and dwelt upon his intense loyalty, suggestiveness, appreciativeness, generosity alike to friends and to strangers.

Dr. Hazen said that Dr. Quint's death marked the closing of an important epoch in Congregational life, with which the names of Cushing, Langworthy, Dexter and Quint would always be associated. He referred to Dr. Quint's long services as statistical secretary of the Massachusetts General Association. He described Dr. Quint's visit to London in attendance upon the International Council in 1891, and the service he there rendered in presenting clear and full information in regard to American councils, of which the English brethren knew but little and were somewhat suspicious.

Dr. McKenzie said that he should greatly miss Dr. Quint's hearty, familiar greeting. Dr. Quint brought to his work, as the fruit in part of his war training, the deliberation and bravery of a general combined with great tact and shrewdness in meeting men. He had the passion for his country to which a man is entitled who has suffered for it. He had done much to establish laws of precedence in ecclesiastical matters, which should be both forceful and wise. He administered the charities of the denomination faithfully and lovingly. His theological views were both practical and spiritual. In closing, Dr. McKenzie referred to Dr. Quint's article, Sealed Orders, in which every man is represented as holding in his hand a sealed envelope containing God's purposes for the day or year. For a long time Dr. Quint had been able to see, through the transparent paper of his own packet, the characters denoting that the change was soon to come, but he waited patiently, expecting the immortality in which he believed.

On motion of Mr. Merrick a committee was appointed, composed of Dr. Dunning, Mr. Merrick, Dr. Wellman and Dr. Hazen, to prepare for a public memorial service to Dr. Quint, in which the various churches to which he had ministered may have a part.

Several of the Boston churches took occasion last Sunday to recall to memory the character and deeds of Dr. Quint. In the Allston church, of which he was a member, the pastor, Rev. J. O. Haarvig, spoke of the devotion of his large abilities to the denomination he loved, and at Immanuel Church Dr. C. H. Beale spoke of the personal characteristics of the great leader in his relation to individual churches, while Dr. C. L. Morgan of the church at Jamaica Plain, of which Dr. Quint was the first pastor, spoke of him fittingly and tenderly.

Wellesley College students enjoyed a very successful Bible institute last week. One lecture was given on Thursday, two on Saturday and two on Sunday. Dr. Alexander McKenzie spoke on The Gospel in the Old Testament. Prof. F. K. Sanders of Yale and Prof. C. F. Kent of Brown discussed The Ideals of the Prophets and The Temporal and Permanent Elements in Messianic Prophecy.

Large audiences were present at all the sessions.

HOME MISSIONARY FUND.

In making our first appeal for this fund in anticipation of the new year, we desire to say that the contributions for 1896 fell considerably short of the requirements of the free list of missionaries upon our books. We did not, however, stop any papers, preferring to make good the deficiency ourselves rather than deprive any workers on the frontier of their much-prized paper. We do not feel that we can do this another year, and therefore earnestly commend this fund to the attention of all our subscribers. Is there any better way of multiplying a modest benefaction? \$2, \$5, \$10 means fifty-two messages to missionaries in the field, and furnishes inspiration for their work and tools to work with.

Mrs. L. E. Agard, Oakland, Cal. \$2.00
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THE BOSTON YOUNG MEN'S CONGREGATIONAL CLUB.

The first dinner and meeting of this new organization was held at the American House, Wednesday evening last, and if its first meeting was a type of later ones, then a new factor in denominational affairs has to be reckoned with. Sixty-five young men sat at the feet of the speakers of the evening, and more than sixty members were enrolled as charter members. The social season preceding the dinner was one of zest and pleasure. Pres. Morris A. Hall of the Leyden Church, Brookline, presided. Resolutions expressing the sorrow of the club because of Dr. Quint's death and its sympathy for his kindred were drafted and passed.

Pres. A. H. Wellman of the Boston Congregational Club brought the fraternal greetings of that body, and pointed out some of the defects, as well as virtues, of the Congregational polity and spirit—defects which he warned his hearers against perpetuating. He believes that it is possible to centralize Congregationalism more without its losing any of its power in developing strong individual character. Rev. Dr. A. E. Danning of *The Congregationalist* set forth some of the history of the denomination and brought out into sharp relief three of the great principles which it has held and which have accounted for its success and high place in the world. These he defined as freedom to worship, opportunity to ascertain truth through free and universal education, and Christian unity as seen in the fellowship of all who reproduce the Christ-life. Hon. S. B. Capen pleaded for resolute participation by the club in settling local and national problems, in purging the city of Boston from its evils, etc. He hoped for a minimizing of the cuisine and the exaltation of serious thought and resolute action.

The next meeting of the club will be held Dec. 2. Applications for membership should be sent to W. Fred Berry, Congregational Bookstore, 1 Somerset Street, Boston.

BIOGRAPHICAL.

REV. WILLIAM H. ALLWORTH.

Plymouth Church, Lansing, Mich., suffers a great loss in the death, Oct. 29, of one of its members, Rev. William H. Allworth, familiarly called "Father Allworth," at the age of 78. He graduated from the Congregational College of British North America in 1845, and was ordained in 1848. Most of his work was done in Canada, whence he was called to the church in Memphis, Mich., in 1888. At the close of his remarks at the midweek service, last Thursday, he suddenly sank to the floor and at once passed away.

CHARLES W. HILL.

Deacon Hill died suddenly of heart disease at his home in Roxbury last Friday night. He had been at his duties in school as usual during the day. For nearly forty years he has been a teacher in the public schools of the State and for the greater part of this time in Boston. He was successively master of the Comins and Martin Schools in Roxbury, and since 1890 he has been at the head of the Bowditch School for girls in Jamaica Plain. For more than a quarter of a century he was a deacon of Elliot Church in Roxbury and for fifteen years its Sunday school superintendent. He was an ex-president of the Boston Congregational Club. He served nearly a year during the Civil War in the Fifth Massachusetts Regiment. Deacon Hill was one of the strong

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laymen of Boston whose influence was widely felt for good. His voice was often heard in public assemblies, and on the Sunday evening before his death he spoke at a temperance rally in Curtis Hall, Jamaica Plain. He was a self-made scholar, an ideal teacher, a Christian gentleman, beloved by thousands of pupils whose characters he has done much to mold. He was sixty-two years of age. He leaves a widow. His only son died last autumn.

PROF. H. E. PARKER.

Prof. H. E. Parker of Dartmouth College died in Boston, Nov. 7. He was born April 17, 1831; graduated from Dartmouth in 1851 at the age of twenty. From 1857 to 1869 he was a pastor in Concord, N. H., except when away at the war serving as a chaplain. He began his career as a teacher as an instructor in Latin at Dartmouth in 1869, and filled the chair until 1890. Few Dartmouth professors were better known or more beloved.

TRUTH IN BOSTON.—There is a great deal of sober truth in the deductions from Carlyle which appear in the Paine Furniture Co.'s advertisement in another column of this issue. Some people only recognize truth when it is clad in a wedding garment; nude truth is not recognized. But we hope none of our readers will fail to take seriously to mind the valuable truth in the announcement we have just mentioned. It applies with peculiar force to Bostonians.

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WEEKLY REGISTER.

Calls.

BULL, David W., Pitcher, N. Y., to De Ruyter and Liscklaen. Accepts, and has begun work.
 DICKINSON, Sam'l W., Atlantic Ch., St. Paul, Minn., to Anoka.
 DICKSON, J. P., to Fourth Ch., San Francisco. Accepts.
 EMERICH, Fred. E., S. Framingham, Mass., to Porter Ch., Brockton.
 FERRIS, Seymour C., Gasport, N. Y., to Pilgrim Ch., Buffalo.
 FEWSTER, E. P., Vancouver, B. C., to Lowell, Wn. Accepts.
 FORSYTHE, J. Frank, Mansville, N. Y., to Rutland.
 HARRISON, Fosdick B., formerly asst. pastor Ch. of Redeemer, New Haven, Ct., to Bethlehem, for one year.
 HULLINGER, Frank W., Farmington, Ill., accepts call to Allegan, Mich.
 JONES, David, Hyde Park Ch., Scranton, Pa., declines call to Eleventh St. Ch., New York city.
 KLOSE, Wm. H., to remain for the fifth year at Monona, Io. Accepts, on condition that the church comes to self-support.
 LUTHER, Martin, New York, to Ivanhoe Park Ch., Kansas City, Mo. Accepts.
 MAIR, Wm. M., Oberlin Sem., to Henry, S. D. Accepts, to begin work Jan. 1.
 MARSH, Robt. L., to the permanent pastorate at Humboldt, Io., where he has been supplying. Accepts.
 MARSTON, Percival F., Cambridge, N. Y., accepts call to Lancaster, N. H.
 PERCIVAL, Chas. H., First Ch., Racine, Wis., to First Ch., Terre Haute, Ind.
 PURDUE, Roland W., State evangelist of Illinois H. M. S., declines, instead of accepting call to Woodstock, Ill.
 REID, D. H., Victoria, B. C., declines call to Fort Townsend, Wn.
 SEARLES, Geo. R., Villard, Minn., to Hancock and Lake Emily.
 STAFFORD, Burnett T., Smyrna, N. Y., to Pres. Ch., New York Mills. Also to supply at Whitesboro. Accepts.
 SYLVESTER, J. Walter, S. Broadway Ch., Denver, Col., accepts call to Second Pres. Ch., Albany, N. Y.
 WESEMECHT, Miss, Indiana, to Mattawan, Mich. Accepts.
 WILLIAMS, Mark W., Illinois, to Bruce and Apollonia, Wis. Accepts.
 WOOD, Earl B., Bangor, Me., to Lovell.

Ordinations and Installations.

FORBUSH, Wm. B., First Ch., Warren, Mass., Nov. 11. Sermon, Rev. Alex. McGregor; other parts, Rev. Messrs. J. F. Gaylord, E. B. Blanchard, H. G. Hale.
 KILBOURN, Henry J., o. p. Alburg Springs, Vt., Nov. 12. Sermon, Rev. Edward Hawes, D. D.; other parts, Rev. Messrs. C. W. Clark, Benj. Swift, E. J. Ranslow, H. R. Titus, C. J. Peterson.
 PECKOVER, Horace, Zion Ch., Montreal, Can. Parts by Rev. Messrs. Thos. Sims, D. D., T. B. Hyde, J. P. Gerrie, Wilberforce Lee, Enoch Barker, J. A. C. McCuaig.
 SABLES, Jesse E., o. Necedah, Wis., Nov. 12. Sermon, Rev. E. G. Updike, D. D.; other parts, Rev. Messrs. H. W. Cartwright, Henry Faville, C. C. Campbell, E. L. Morse, Wm. Crawford, D. D.
 SMITH, Albert D., Northboro, Mass., Nov. 11. Sermon, Rev. G. M. Adams, D. D.; other parts, Rev. Messrs. L. R. Ettman, M. A. Breed, G. A. Brock, F. E. Emrich, D. D.
 VERNON, A. W., o. and rec. p. Hiawatha, Kan., Nov. 5. Sermon, Dr. Richard Cordley; other parts, Rev. Messrs. W. C. Veazie, O. C. Heimling, A. S. Bush, J. B. Richardson.

Resignations.

ADAMS, Joseph M., Rochester, N. H.
 BICKNELL, Dennis H., Kirkland, Wn.
 BROWN, Sterling N., Plymouth Ch., Washington, D. C., to take effect Jan. 1.
 ELDERKIN, John, Voluntown, Ekonk, Ct., after a pastorate of 15 years.
 HERRICK, Edward F., Tampa, Fla., to take effect Jan. 4.
 JONES, David, Hyde Park Ch., Scranton, Pa., with-draws resignation.
 PANNELL, Cary B. H., Tallman, N. Y.
 SIMS, Thos., Bond St. Ch., Toronto, Ont., to take effect Dec. 31.

Dismissions.

LOOMIS, Samuel J., Belleville Ave., Newark, N. J., Nov. 11.
 MCALLISTER, Jas., Fremont Ave., Minneapolis, Minn., Nov. 10.

Miscellaneous.

CRANE, Edward P., and wife, of Pelican Rapids, Minn., were visited recently by their people, on the 31st anniversary of their marriage, many substantial gifts of esteem being left.
 EXTENCE, Geo., late of Williston, N. D., who for some time has been seriously ill in a hospital at St. Paul, Minn., is convalescing and will probably be able to take up the work again in a few months.
 MASON, Javan K., at the earnest request of his people in Herndon, Va., has decided to remain with them, notwithstanding that this is his 88th year of age and 50th of pastoral service.
 JUBB, W. Walter, has returned to Fall River after a four months' visit to England. He will seek another pastorate in this country.
 POST, W. Stanley, and wife, on the first anniversary of their marriage, were presented with a handsome sum of money by their parishioners of Wapping, Ct.
 SMITH, Reuben H., editor of the Religious Herald (Ct.), has recently been approbated to preach by one of the Hartford associations.

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Silkotines, Satines, Denims, Cretonnes, Velour Table Covers, Tapestry Table Covers, Screens.

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CURRENT THOUGHT.

AT HOME.

Here is some sensible advice from Republican journals to which we heartily say, "Amen." "We can't drift any more. It is time now to do something. Our money must be put on a basis where it cannot be so open to attack. Just so long as we have a lot of greenbacks in existence we are in danger. The greenbacks are mere promises to pay—demand notes. When we have paid them we should treat them as every sensibly managed concern treats its paid notes—tear off the signatures, or cancel them on their face, and retire them from sight. It's coming time for some clear-headed and courageous statesmanship at Washington," says *The Hartford Courant*; while *The Indianapolis News* affirms: "There is one salvation for this country, and that is in the next four years for its finances to be put on a scientific basis, as the finances of other civilized countries are. This, and this alone, will maintain stability. It should not be forgotten, and it cannot be spoken of or written on with too much emphasis, that the result of the election just held is simply permission to settle the money question. Our financial situation is the same that it was. If we do not lay hold of it and reform it, we are gone."

A Universalist pastor, asserting that "the Congregational polity is 'absolutescent,'" the *Christian Leader*, the Universalists' leading paper, replies: "Oa what data does he make such an affirmation? The Congregational body in England is more thoroughly alive and more prosperous than any other sect in the realm, unless it be another congregational body, the Baptists. The Congregationalists in the United States are the foremost missionary body in this country, and though they are restricted in their area of operations by the prevalence of Presbyterianism in the greater portion of the country, their ratio of progress is equal to that of the Episcopalians. The Baptists are a purely congregational denomination, and they rank second only to Methodists. If the 'congregational polity is absolutescent,' it is not hurt by that disease, whatever it is."

ABROAD.

This statement of the London *St. James Gazette* is somewhat fantastic, but it embodies a kernel of truth: "Lord Salisbury's great admission of the principle that the United States have the right to intervene in frontier disputes of the American Powers and compel the disputants to arbitrate altogether transcends in importance the question of the Guiana boundary. It is a formal recognition of the hegemony of the United States on the American continent, and gives the President the position in the new world which the mediæval popes and emperors tried vainly to claim in Europe." *The London Times* says: "This is a most far-reaching concession, and a signal diplomatic success for the United States, and is interesting to the Americans much more keenly than any mere rearrangement of Venezuelan territory. It secures to England the advantages of dealing with a responsible and friendly government, and admits the principle that the United States may not only intervene in disputes with South American republics, but may entirely supersede the original disputant and assume exclusive control of the negotiations. Great Britain cannot bind other nations by this concession, but she sets up a precedent which may in future be quoted with great effect against herself, and she has greatly strengthened the hands of the United States Government should the latter desire to intervene in any future dispute between a South American republic and any European Power."

Dr. Barrett recently suggested to his fellow British Congregational clergymen that they resume the habit of donning pulpit robes, whereupon a great controversy broke forth and now rages in the columns of the press. Such sentiments as the following we cull from

the letters of correspondents in *The Christian World*: "A Free Church minister in a gown is a spiritual monstrosity. The crying need is for men in the pulpit, and Dr. Barrett would give us millinery." "Reverence is not proportioned to gowns or incense, nor is reality of worship measured by æsthetic silence any more than by Salvation Army shouting." "When Spurgeon poured out his soul before 7,000 people he not only wore no gown, but was without that 'last rag of popery,' as he termed it, the white tie, yet every soul present felt his authority."

SICK HEADACHE RELIEVED.—Brighton, Mass., Oct. 4, 1896. "I cannot speak too highly of Hood's Sarraparilla, which I have found to be worth double its price. I have also been much pleased with Hood's Pills, and they have given me a relief from headache, and I always use them in my family."—William Humphrys, Taylor Street.

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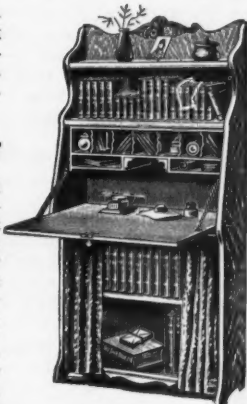
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AN INFLUENTIAL ADDRESS.

We have received from the Business Men's Non-Partisan Sound Money League of Boston the following letter:

We desire to express our sincere thanks to *The Congregationalist* and its readers for the distributing and advertising of the address entitled *The National Crisis of 1896*, which was delivered by Hon. S. B. Capen, one of the vice-presidents of our league.

There was a greater demand from individuals for Mr. Capen's address than for any of the other pamphlets which we published. The call was so great from all parts of the country that we were obliged to cut down the orders from all the States except the doubtful ones. From Michigan, Nebraska, the two Dakotas, California, Indiana and Illinois came calls for from 100 to 2,000 copies.

The only regret we have is that Mr. Capen did not deliver his address in midsummer instead of within six weeks of the election. As a consequence we did not feel warranted in printing but 30,000 copies, owing to the shortness of time. When the readers of *The Congregationalist* understand this, they will, we believe, agree with us that it was better to give the orders from the doubtful States the preference. We received hundreds of letters from the West saying that this article of Mr. Capen's was the best presentation of the issues of the campaign that they had seen. I have no hesitation in saying that I consider this address was of great help in carrying the doubtful States for honest money and national honor.

The influence of the religious papers in bringing about this glorious victory was widespread and effective. We congratulate *The Congregationalist* on the hearty support they gave to the cause of national integrity and good government. With the majority of the press, both secular and religious, on the side of sound money, the result could not have been otherwise.

Thanking *The Congregationalist* for the support which it gave us and with the hope that it will always maintain its high standard and influence of the past, I remain,

FRED W. MEARS,
Secretary in charge of headquarters, Business Men's Non-Partisan Sound Money League

THE BAY CONFERENCE AND THE DUBUQUE ASSOCIATION.

In our issue of Oct. 22 an account was given of the action of the Dubuque Association receiving into its membership Rev. Dr. C. O. Brown, who is under suspension by the Bay Conference of California. This last named body met in Oakland, Oct. 29, and adopted the following resolutions:

Whereas, The Dubuque Association of Congregational churches and ministers has essayed to receive to its membership in good standing a member of this conference while under suspension and without letters of transfer; therefore,

Resolved, That the personal standing of the member affected is no longer the chief matter of interest, being eclipsed by the larger and more general question of fellowship raised by this action.

That this conference recognizes the following principles as embodying its conception of the case:

1. Every local conference or association, like every local church, is wholly independent in the management of its own affairs.
2. The determination of the standing of its members is lodged in the local conference or association.
3. Every co-ordinate body within the Congregational fellowship is bound by the principles of Congregationalism to respect this right thus lodged in the local conference or association.

4. In case of alleged injustice, the remedy lies in appeal to an ecclesiastical council and in that alone; hence,

5. To receive a member from such a conference or association into another, in any way except by orderly transfer from said conference or association, or upon the finding of an ecclesiastical council, is to commit a breach of fellowship.

Resolved, Therefore, that the said action of

the Dubuque Association in the premises is, in our judgment, unwarranted, and in open violation of our Congregational fellowship, the determination of the standing of its members being lodged in the local conference or association.

Resolved, That we request the Dubuque Association to consider this preamble and resolution at its earliest convenience in a fraternal spirit, the spirit in which it was adopted, and to take such action in the matter as will conserve the interests of denominational fellowship.

Resolved, That a committee be appointed and given power, in case the Dubuque Association does not see its way to take the desired action, subsequently to request a mutual council and to present the case of the conference, and, if finally necessary, which may God forbid, to call an *ex parte* council.

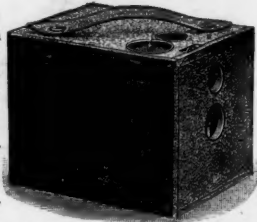
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CHRISTIAN ENDEAVOR NOTES.

Matinicus Island, Me., which has no church or minister, supports a successful Junior society.

Three hundred dollars toward a lot for a new church have been raised by the society in Danville, Ill.

The Scotch Endeavorers began last month to issue a monthly of 16 pages devoted to the interests of the society.

San Francisco's interest in the next convention is illustrated by the fact that one society raised its share of the convention expenses in one hour.

The Broadview Avenue Congregational Society of Toronto, Ont., was the first to enter the campaign against the movement for Sunday street cars in its city.

Quite a missionary library has been collected by a society that began by purchasing a single volume. A fee of five cents was charged each time this was lent to a member, and the money thus raised was used to buy other books.

A California plan for prolonging the usefulness of meetings is to have the prayer meeting committee note down in a book the best thought brought out at each meeting and introduce these into the celebration of the society's anniversary.

Mexico's societies increased almost 40 per cent. and her Junior societies 100 per cent. during the two months after her national convention, and the work is being systematized by the formation of unions and assignment of work to district secretaries.

The several thousand programs left after the Washington convention, and containing 50 pages of words and music, are offered for sale by the committee of '96 at rates from two and a half to 10 cents each according to the order, the receipts to go toward the convention expenses. They are well suited for use in local gatherings. Address Grant Leet, Washington, D. C.

In Sweden many young people's societies have adopted some features of Christian Endeavor, but not all. At a meeting of the Swedish Sunday School Union one day and part of another were given to a discussion of Christian Endeavor. Much had been said on the subject before, and a leaflet had been widely circulated. Dr. Clark spoke and removed some misunderstandings, and on the following Sunday gave four addresses to large audiences in three different churches of Stockholm. Christian Endeavor received a hearty welcome, and it was decided to adopt the principles and name.

An active society in Geelong, Australia, consisting of two Young People's Societies and three Junior Societies and having a membership that has grown from fifteen to 550 in six years, issues an annual report. They have held 200 cottage prayer meetings and seventy-eight meetings in the open air during the year. The missionary committee made 3,400 visits, and the sunshine committee 851, while the Junior sunshine committee made 540. The Endeavorers maintain a men's club, a boys club, a club for Bible study and a reading circle for the Juniors. A weekly musical hour is provided for the benefit of those unable to go to church. Nearly \$700 were spent for benevolence, entertainments being provided for poor children, Chinese and inmates of homes, while gifts of flowers, food, clothing and good reading were distributed to many in need.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a special rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

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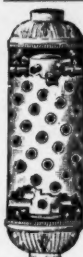


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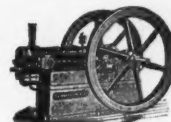
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